

Church Life

VOL. IV.

APRIL, 1907.

No. 4.

THE PASTOR'S MESSAGE.

Honolulu, Hawaii, March 15, 1907.

Dear Friends All:

The twelve days since I said good-bye to you in the dear old church have been filled with new and interesting experiences. It was winter when I left Chicago, spring when I passed down through Southern Kansas and Oklahoma, and it has been summer ever since. The sandy wastes of New Mexico and Arizona, the wonderful far-stretching wastes of the newly-created Salton Sea, the abundant foliage and rich fruitage of California orange-groves, the crude beginnings of a resurrected city amid the fallen grandeur of old San Francisco, the many trivial yet interesting incidents of an ocean voyage, have passed in orderly succession before my eyes. And now the first stage of our journey on board ship is almost over. Tomorrow morning we are due at Honolulu, and I will date my letter from that city of the sea.

The trip thus far has been much more profitable than I had dared expect. We have a lecture each morning in the dining-saloon, on "China," and another lecture each evening on "Japan," or some kindred subject. Dr. Harlan P. Beach, professor of Christian Missions at Yale University, and perhaps the greatest living authority on the subject of foreign missions is on board. He is a cultured gentleman, and his lectures, of which he has given several, have been instructive and inspiring in the highest degree. The lectures are followed by questions and discussions.

I spend several hours each day in careful reading and study, and have already completed the perusal of a number of important works on China and Japan. Besides all this we gather often during the day in groups of three or four or more, for further talk and discussion. I am seeking especially to master the educational situation, and have been promised letters of introduction to several of the leading educators of the two countries we expect to visit.

I now intend to visit Peking, Hankow, Shanghai, and Canton, the four great educational centers and strategic cities of China. This will of course involve large expense, as the cities are far distant from each other, but in order adequately to grasp the educational conditions, both native and foreign, it is necessary to make this lengthy trip.

Day by day I am hoping and praying that

the labors of Dr. Dixon in our church may be attended by the special and exceeding great blessing of our Heavenly Father. He is an evangelist of wonderful power, and I am sure that his visit will prove a benediction to our work.

I am looking forward with happy anticipation to the big bunch of letters I expect to receive in Yokohama. I want a letter, if only a short one, from every one of my dear friends, whose faces already I am so desirous of seeing once more. If you write between April 1 and April 15, address me in care of the *Presbyterian Mission Press, Shanghai*. I need your written messages, and I need your constant prayers.

With true and affectionate regards, I am,
Your Friend and Pastor,

AUSTEN K. DEBLOIS.

THE DIXON MEETINGS.

The meetings under the evangelistic leadership of Dr. A. C. Dixon, came to a close on Friday March 29, after two weeks of strenuous and tireless effort to carry the Gospel to the unsaved people of the community.

Dr. Dixon's preaching, from the beginning to the end, was marked by a close adherence to the Scriptures, a clearness of exposition and a powerful use of appropriate illustrations. Dr. Dixon is a great preacher of the simple Gospel and his sermons on Sin, Hell, and the Ethics of the Atonement were especially noteworthy for the trenchant way in which the truth was put and the lasting impression made.

The two children's meetings were very helpful, and many children manifested desires to live for Jesus.

The results of the meetings can never be measured in this world. Many Christians were helped to a better understanding of truth and duty. Many backsliders manifested a new determination to live for Christ, and some of the unsaved were converted or asked for prayers that they might be.

It is certain that to all who were privileged to attend these meetings there came a new apprehension or impression of the genuineness and reality of the Gospel of Christ, a more vivid realization of the importance of the foundation truths of the Gospel, and a fresh feeling of the need of being dead-in-earnest in the service of Christ.

OUR MISSIONARY'S LETTER.

Namkham, Jan. 28, 1907.

Dear Friends of First Church:—

It was last July when I promised you a letter on what the Gospel of a Redeemer is doing for these people, and now the New Year has opened, with all the old duties and some new ones to keep us from devoting to correspondence all the time we would like to spend in that way. Rev. Ingram and family, formerly of the Baptist College, Rangoon, have come to open work among the Kachins who live in the hills round about. In our own family the working force has been reinforced to the extent of one young woman. Every additional worker helps of course, to lighten the load, in time. Just now it means added burdens for us, the senior missionaries.

The annual report for the station has just gone home to the rooms in Boston, and my mind still lingers on the year that has just closed. In trying to tell of the work of the gospel here, I may quote from my report since it is not to be published this year.

The scene of helpless sorrow, so vividly in mind when I last wrote has been more than duplicated in my experience since then. The year as a whole has been the fullest I have ever known. It has been full of trials and disappointments, and full of cheer and encouragements as well.

You cannot help feeling a little twinge of disappointment when one of the native helpers who greeted you so kindly when you arrived, and seemed so devoted to you, and to the cause, comes to you a little later with some selfish little request which he thinks you may grant, because you are new and anxious to gain the favor of the native constituency.

On the other hand you are encouraged to find that as you learn the language and can talk with the people, most of your sources of grief and disappointment vanish into thin air. You come to understand *them* when you can understand what they say, and they understand you when you can explain your wishes, and mutual confidence is the almost universal result, and in many cases even love. I know some will be surprised and say that I am not an enthusiastic missionary when they read, "even love." The truth is I am more enthusiastic now than I have ever been before. Notice in Christ's examination and commission of Peter, in the very last of John's Gospel, that there is only one, easy condition, of service. I think He must have put a certain quiet though unmistakable emphasis on "me."

In the eyes of the people here the medical work certainly has first place. The station has been in charge of a medical man almost from the beginning, some twelve years ago. The fame of the foreigner's medicine and of the skill of his hand and knife has been scattered far and wide, growing ever greater as it goes. Some have traveled many days to bring us their child with leprosy or their friend with cancer, or even their beloved father feeble with old age. How our thoughts and our longings turn at such a time to the words and work of our Master Physician. Among those whom we are able to help or cure, some are

like the one leper of Luke 17:15 and others are like the other nine. We are not disappointed in this latter class, it is enough to know that our benevolent purpose is recognized. During the year something over four thousand treatments were given in the four dispensaries, one in the hospital on the compound, the other in the village, a mile away.

The British Government has recognized the value of the medical work and gives us a monthly stipend that pays the salary of a compounder and a little over.

The school too is to get a grant in aid equal to half the salary of the two teachers who hold government certificates to teach. Of the thirty-five pupils in the school a considerable majority are Kachins. Notwithstanding the superior civilization of the Shans for whom the mission here was established, they take less interest in education than the wild Kachins of the hills. The school comprises four grades or "standards" corresponding to the grades of the government schools. In addition to the courses prescribed by government for aided schools every pupil is in some Bible class with systematic daily Bible study. I hope, in the near future to introduce industrial work into the course.

The evangelistic work, distinctively so called (though that is our purpose in it all) is carried on in several ways. A prayer meeting each morning at day-break for the pupils, to which all are invited, has seemed to be the most fruitful of results. Preaching service, prayer meeting, Sunday school, and cottage-meeting pretty nearly fill the day on Sunday, and keep the native Christian from thinking too much about his rice-fields. During the week the native preachers visit the neighboring villages, holding public meetings where the opportunity is given, or visiting from house to house. Public meetings in the bazaar every fifth day serve to advertise our existence and identity, but public meetings do scarcely more than that for a heathen audience. They notice carefully everything pertaining to the speaker except his words. On a recent week long trip into the more distant villages of the valley, the native preachers took a gramophone to draw the people together. This machine was loaned by a friendly traveler here, and of course couldn't speak Shan but they listened to it with rapt attention. Now I am hoping some friend will give us an Edison machine which can be taught to speak Shan and has no clothes or mannerisms to distract the attention. Machines can't ever supplant men here but they can supplement very effectively.

Mrs. Rittenhouse joins me in grateful recognition of your sustenance of prayer. We are all three well and happy.

Yours sincerely,

WALTER RITTENHOUSE.

REPORT OF CHURCH AND SUNDAY SCHOOL VISITOR MARCH 1907.

Calls made	142
Letters written	6
Postals written	17
Services attended	49
Committee meetings	4
Garments given away	57

THE CHURCH AT WORK.

MEN'S LEAGUE.

BY FRANK W. GALE, DEP'T. EDITOR.

Upon the eve of his departure for the Orient, our pastor, Dr. de Blois especially asked the League members to work hard and keep the League Bible class in as flourishing a condition as possible, and this is being done as evidenced by the attendance, which, though it has not been quite so large the last three Sundays, is uniform.

With Mr. Kennan, our most efficient assistant pastor to teach us when the pulpit supply cannot teach the class we are now assured of a teacher every Sunday and an interesting lesson and discussion by class.

During a portion of last month, (two weeks) our church has been much favored and spiritually benefited by the meetings of Evangelist Dixon who gave us some most inspiring and uplifting sermons. Our Men's League octette has been doing yeoman service by singing at the meetings and their music has been much appreciated. This organization has reached a high degree of efficiency and has become the feature of our Bible class which is held immediately after Sunday morning church service at 12:15 o'clock in church parlor and to which we invite all men.

We regret to announce the resignation of Mr. Cassius Williamson as chairman of the membership committee. He has carried on the work of this committee most effectively. Owing to having assumed extra work at Raymond Chapel, he feels he cannot carry on both. In his place we are pleased to announce Mr. Robert Leland, of whose ability we have great confidence.

On Tuesday evening, April 9th, the League will give an entertainment at the church. There will be an especially fine program consisting of music by Illinois Male Quartette famed all over the state and including Harold de Bray, humorist. Besides this, Miss Ruth Bain Boice will impersonate children in song. We remember with pleasure Miss Boice's part, in Sunday school social some two months ago, which all appreciated very much.

Then we will have Mr. Joerin, who will give a demonstration and short talk on wireless telegraphy.

It will be a ladies' night and we hope to have a large attendance.

Posters have been placed over a large portion of the south side and it has been in this and other ways well advertised. Admission will be by ticket, for which a charge of half a dollar will be made, the proceeds of which entertainment go for defraying expense of work of League.

The League extends its most heartfelt sympathy to Mr. Dillingham, who recently lost, through death, his brother.

We are much gratified to be able to say that under the able leadership of our president, Mr. Trude, and his assistants and the hearty cooperation of all members of the League that the work of the League is progressing vigor-

ously and with great success.

This promises to be the most successful and auspicious year in our history.

Bible class every Sunday morning at 12:15 in church parlor. All men welcome. Come yourself and bring a friend. A hearty welcome awaits you.

LADIES' BENEVOLENT SOCIETY.

MRS. L. H. SMITH, DEP'T. EDITOR.

Incidental to our pastor's four months' absence, a committee from our society was appointed to serve the dinner tendered him by the Men's League, on the evening of March 2. We unite most heartily in the desire for his happy sojourn and a safe return.

An embroidery tea was given at the home of Mrs. S. B. Lingle, on Saturday afternoon, March 23. Forty ladies enjoyed the hospitality of our genial hostess, while sewing for the Baptist Hospital. Mrs. Risdon talked to us very entertainingly of her trip and stay in Mexico. \$19.50 was realized toward refurnishing our room at the hospital, and \$11.56 worth of provisions, etc., were brought in.

An embroidery tea will be given by the Ladies' Benevolent Society, at the home of Mrs. E. J. Wiggin, 4829 Kimbark avenue, Thursday April 18, from 2 to 5 p. m. All ladies are cordially invited.

THE SUNDAY SCHOOL.

BY MISS ELIZABETH LINGLE, DEP'T. EDITOR.

The Intermediate department secretary, Mr. Bentley Pitts is going to move to Woodlawn. We will greatly miss him and his faithful work for the Sunday school.

Aunt Lucy Ancell of class A, who has been one of our most regular attendants, has been sick for the last two Sundays. She has not missed attending for several years.

Mr. W. C. Reibling who formerly played in our orchestra has gone to the Philippine Islands in the employ of the Insular Service.

Mr. Temple Williams was home from college Easter Sunday and attended the Baraca class.

The picnic committee has been appointed to consider the advisability of a picnic this summer. Chairman, Dr. Kelly. Mr. Chester McCullough, Mr. Williamson, Dr. Frank Gale, Mr. Fog.

The baby roll has a new member, Gladys Elinor Chatfield, daughter of Mr. and Mrs. R. E. Chatfield, 3100 Groveland avenue.

Miss Helen Todd is to be assistant secretary of the primary department to fill the vacancy left by Miss Edith Gale who has taken a class of girls.

The quarterly report of the Home department shows a membership of 130.

Both departments had very interesting special programs for Easter Sunday. In the primary there was an orchestra. In the intermediate department the school welcomed the visiting members of Raymond Chapel Sunday school

nearly fifty of whom were present. Miss Mabel Dunham recited and the church quartette sang.

The Annual Convention of the Cook County Sunday School Association will be held in the Immanuel Baptist church on Thursday, Friday and Saturday April 18, 19 and 20, 1907. The program introduced many of the best known Sunday School workers of the country and some of international reputation. Programs are in the hands of the Sunday school officers who will be glad to give full information to anyone who can attend. On Thursday at 5:45 will occur the annual adult department supper, which will be followed by a program on adult work. On Friday at 5:45 the annual supper of the Teacher Training department will be followed by the graduating exercises of pupils who have been pursuing the teacher-training course in various churches. Our school should be well represented at the sessions on Thursday afternoon and evening, Friday and Saturday, morning, afternoon and evening.

THE LORIMER CLASS.

BY ERNEST HARTUNG, DEP'T EDITOR.

On Tuesday, March 19, we were entertained by Mr. Pienkowsky at a supper. A delightful time was enjoyed by every one. Several speeches were made by the officers of the class and by the members of our basket ball team. After supper, the class went and heard Dr. Dixon give one of his interesting and helpful talks. At present the class is quite active in athletics. A basket ball team was organized last October with Fred Wolters as captain and Ernest Hartung as manager. Up-to-date, the team has won eight games and lost twelve, which is not so bad considering the fact that they had no gym to practice in, and all the games were played in their opponents' gymnasiums. They still have one more game to play and it is hoped that they can end the season with a victory.

Our attendance every Sunday has been hovering around the twenty-five mark, and with little more earnestness and efforts, we can easily increase our class. Let us all endeavor to work towards the fifty mark. We are all greatly indebted to our teacher, Mr. Pienkowsky, for his kindness and great interest that he shows to our class.

THE HOME DEPARTMENT.

BY R. R. KENNAN.

Chicago is a busy place. It is probably about as busy a place as there is on the face of the earth. And the people of Chicago, in consequence of this, are probably, as a class, the busiest people in the world.

In the course of my work as superintendent of this department, I have found several people who have said that they do not have time to study the Sunday school lesson for the Home department of our Sunday school. As all will grant that the Sunday school lesson helps furnish a better method of Bible study than they could personally develop, it may be taken for granted that those who have

no time to study the lessons, have no time to study their Bibles, or at least, less time than that required for Home department membership. What is the conclusion of all this?

It is this. Since the Home department asks that its members average to study only lessons one-half hour a week, these people who have not time for it, must study their Bibles less than that amount a week. But one-half hour a week is less than five minutes a day! Now, five minutes a day, for a lifetime of seventy years, would amount to less than ninety days of time spent in the study of God's Word. If one were to spend eight hours a day for nine months in the study of God's word, he would put in more time than he would to study for five minutes a day for seventy years. Our children spend literally, years in study in preparation for this life. Shall we spend less in study of God's directions for Eternity? Shall we call ourselves "Christians" and spend less than five minutes a day in the study of the words of Christ, which were given for our direction and by which we will be judged?

There is absolutely no hope of strong, spiritual life and character without proper food for such, and the only place to find it is in the Word. In some way, men and women who call themselves Christians must find time to hear or read the Word and meditate upon it, or they will inevitably be shriveled and starved in spirit.

The cares and anxieties of this world, as represented by Chicago hustle, are enough to distract the very elect, but they cannot afford to miss the blessing of time at the feet of Jesus, in study of his Gospel.

The above has been written with the prayer that it may influence the members of the Home department to more earnest use of the Bible and also with the hope that it may be read by some who will accept the privilege of membership in the department and the benefits of regular study with the helps we furnish.

The report for the quarter just closed shows one death among our members, two removals and one addition to our roll. The offerings received were \$13.13.

THE CHRISTIAN ENDEAVOR.

ROBERT C. LELAND, DEP'T. EDITOR.

With the end of March the secretary closes the book. All new members must hereafter be voted upon by the society. At the end of the month 44 had signed as charter members of the new society. This was a gain of five for the month. Attendance at meetings holds good.

Last month records the resignation of Miss Florence Raymond, as treasurer, and the election of Sam Lingle in her place.

Our music committee is arousing unusual interest in the singing at the meetings, which until recently has been nothing to brag of. The organization of a quartet has proved very helpful, both in leading the singing, and by rendering special music.

The members of the quartet are: Mr. Bennett, Miss Shane, Miss Huskey and Mr. Wolters.

We have done well to begin the meetings nearly always on time. However, we can do better by having more present at the opening of the meeting. There is no reason why we can't be present at 6:45, if we care enough to come at all.

At the missionary meeting, on March 31, the mission study class presented a short review of their study of India. The meeting was led by Miss Bucklin. Next month there will be a very interesting speaker at the missionary meeting; watch for the positive announcement.

The regular March business meeting of the society was abandoned for the Dixon meeting coming on that evening.

The April business meeting will be held early, the evening of the twelfth, when several important matters will come up for action. A social will be held the same evening. Everybody welcome.

PERSONALS.

BY MISS VAN FLEET.

Dr. Lumley is able to be out again and seems to be rapidly resuming his natural strength.

Miss Vera Brown has been in her home in Michigan for a visit but is again with us.

Mrs. Mary Duffy has been kept at home for some months by illness of herself and family.

Miss Laura Duffy is spending some time in Bloomington, Ill., where she is attending school.

Mrs. Blackman has moved to 3231 South Park avenue where she has taken up her residence.

Mrs. La Frantz, the mother of two members of our Sunday school, has been critically ill in the hospital.

Mrs. Paul Willigan spent over two weeks in the Hahnemann hospital but is again at her home, 2970 South Park avenue.

Mr. Ora Sherwood has just passed through a severe illness, when he was a pneumonia patient in St. Bernard's Hospital for two weeks.

Mrs. Lucy Ancel has been ill for several weeks but is improving and will be able to be out, we hope, as soon as the weather is pleasant.

Mrs. Lizzie Riggs has moved from the city and taken up her residence again in Opdyke, Ill., which was her home before coming to Chicago. We shall miss Mrs. Riggs and her family.

Miss Emily Morris, who was a member of the Guild Bible class during the winter made a flying visit to Chicago a couple of weeks ago, returning to her home in Onarga, Ill., after spending Sunday here.

Mrs. Bilton is slowly gaining strength, after her recent hospital experience. We hope that she may be able to enjoy some of our services as soon as the weather is a little warmer.

MAY ANNIVERSARIES.

Arrangements have been made for a special train with special rates to carry all Baptists and their friends who may desire to attend the May meetings to be held this year at Washington, D. C. Eight different schedules have been submitted to the Transportation Committee and approved by them and it is believed every demand on the part of delegates and others will be met.

The rates include all transportation, standard Pullman sleepers, a-la-carte meals, good hotel rooms, three meals a day at restaurants in Washington, for the seven days of the meetings, and good care at the Exposition Grounds for those who desire that trip. At the Inside Inn on the Exposition Grounds, very excellent accommodations have been secured and it is the desire of the Transportation Committee that registration be made to secure these accommodations as soon as convenient.

This will keep the party together as much as possible. There will also be good accommodations at the Tent City just outside the Exposition Grounds.

The special train will leave Chicago, May 13, but the Women's Society party, will leave Chicago Friday, May 10, enabling them to reach Washington in time to locate before Sunday.

Both the special train and the special cars leaving May 10 will be conducted by the Rex Tours, 465 Dearborn avenue and the Women's Society party will be in charge of one of our own members.

Send in your name and registration fee of two (\$2.00) dollars to Rev. M. W. Buck, secretary and treasurer, 324 Dearborn street, office of the "Standard."

Handsome, descriptive and illustrated itineraries can be obtained from him on application.

Give this wide-spread announcement as the time is short, and to secure the requisite cars, rooms, etc., both at Washington and Jamestown the approximate number going must be known.

CHANGES IN MEMBERSHIP.

ADDITIONS.

By Baptism—

Lester E. Wolters, 121 E. 35th street.
John Henry Young, 683 E. 43rd street.
Miss Frances C. Milhuff, 4327 Indiana avenue.

By Experience—

Mrs. John Rollins, 20 E. 26 street.

DIMINUTIONS.

By Letter—

Mrs. B. M. Rogers.
Miss Maud Robinson.
Rev. W. M. Embree.
Mrs. W. M. Embree.
Miss Mabel Turck.
Mrs. R. A. Earhart.
Wm. T. McLeod.

By Death—

Miss Mary J. Dewey.

By Dropping—

Mrs. Elliott Durand.



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Miss Van Fleet.....Personals, etc.
Edith Gale..Young Ladies' Missionary Society
Miss Elizabeth Lingle.....Sunday School
Dr. A. K. de Blois.....Pastor's Message, etc.
Ernest Hartung.....Lorimer Baraca

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Mr. Kennan.

Matter for publication should be sent, on the first day of each month, to R. R. Kennan, 2978 South Park avenue. 'Phone Douglas 435.

Prompt payments of subscriptions to the Church Life will be much appreciated and will help to make the wheels run smoothly.

Pews or sittings in the church may be obtained from the pew committee, Messrs. M. J. Piercey, J. Gordon Marsh, Webster Tomlinson, or Clifford Williams at the close of any church service. Diagrams will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to the Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

RAYMOND CHAPEL NOTES.

BY F. H. HACKENDAHL.

The Ladies' Aid Society had another delightful birthday party March 27. This time on Mrs. Wm. Wadie, president of the society.

The ladies met at her daughter-in-law's and from there they went in a body to Mrs. Wadie's residence at 3256 Union avenue, where refreshments were served.

Mrs. Wadie was greatly surprised at the sudden appearance of the ladies at her door. They had a very pleasant time.

The society has planned for a rummage sale for the latter part of April. The exact date to be announced later.

Please bear in mind when house cleaning—all clothing, shoes, furniture, etc., will be thankfully received at Raymond Chapel, 31st and Poplar avenue, or send a card addressed to Mrs. Wm. Wadie, 3256 Union avenue, and articles will be called for.

It is anticipated that a snug sum will be derived by this sale—the money to be used in paying for the new sewing machine just installed in the ladies' work parlor at the chapel and for defraying incidental expenses necessary for the good work that is progressing rapidly under able leadership.

The ladies are very glad of the constant attendance of Miss Van Fleet at their Thursday sewing session and they are thankful for her counsel in her wide experience in all the branches connected with the work.

We are greatly indebted to Mrs. Donnelly for bringing about the cleansing of the chapel.

You should be present at our Sunday evening services as well as at the Tuesday evening services and have a heart to heart talk with our beloved brother Kennan.

He will not lead our service very many more evenings. Those that have heard his earnest talk and sincerity cannot help but appreciate the high standard he desires you to follow, always grasp at such a helpful opportunity when offered.

RAYMOND GIRLS' GUILD.

The Guild still continues to meet every Monday with an average attendance of eighteen. The outlook for the future is very bright.

A supper is served on the first Monday of every month. The program committee has charge of one evening and two nights are devoted to sewing. Great interest is shown in the work.

The success of our guild is greatly due to the efforts of Miss Lingle, our director. The following officers have been chosen for the coming year:

Miss Sophie Olsen—President.
Miss Hattie Edling—Treasurer.
Miss Florence O'Brien—Secretary.
Miss Hazel Wadie—Chairman Supper Committee.
Miss Elsie Englen—Chairman Program Committee.

We have added some new names to our number. All girls, from fifteen to twenty years of age are cordially invited to join with us.

JOURNAL OF THE CHURCH.

March 1, Friday—Regular meeting of Ladies' Benevolent Society. The first of the preliminary meetings for the Dixon campaign was held in the evening.

March 2, Saturday—Farewell reception to Dr. deBlois, under the auspices of the Men's League.

March 3, Sunday—Sermons by Pastor deBlois. Topics, "Our Father's Care," and "A Shoe Clerk who Won the Heart of the 19th Century." Baptisms in the morning. Christian Endeavor meeting at 6:45 p. m. Topic, "Being Honest with Yourself and God."

March 5, Tuesday—The Girls' Fidelity held its monthly social and supper at 6:30 p. m.

March 6, Wednesday—Church Prayer Meeting. Topic, "The Secrets of Power." Scripture lesson, Mark 11:20-26 and James 1:1-18 and 5:16.

March 8, Friday—Regular monthly meeting of Women's Mission Society. The second of the preliminary meetings for the Dixon evangelistic campaign was held in the evening.

March 10, Sunday—Sermons by Prof. Shailer Mathews, D. D., of the University of Chicago. Topics, "The Religion of an Average Man" and "Does a Man Need to be Converted?" Christian Endeavor Meeting at 6:30 p. m. Topic, "Lessons from the Patriarchs—Abraham."

March 12, Tuesday—Lecture before the Men's League by Prof. Winfield S. Hall, Ph. D., on "A Physical Ideal" or "The Young Man's Problem."

March 13, Wednesday—Church Prayer meeting. Topic, "The Joy and Wisdom of Winning Souls." Prov. 11:30. Dan. 12:3, James 5:19-20.

March 15, Friday—Regular meeting of the Ladies' Benevolent Society. The third of the preliminary meetings for the Dixon campaign was held in the evening.

March 17, Sunday—Sermon in the morning by Rev. E. W. Lounsbury, D. D., on "Foreign missions." "Sermon in the evening by Rev. R. R. Kennan. Topic, "The Finality of God's Word." Mass meeti in the afternoon at 3 o'clock. Sermon by Dr. Dixon on the subject, "What is Sin?" Christian Endeavor meeting at 6:45 p. m. Topic, "What is Success?"

March 18, Monday—Gospel Meeting. Dr. Dixon spoke on the topic, "What and Where is Hell?"

March 19, Tuesday—Gospel meeting with preaching by Dr. Dixon. Topic, "What is Salvation?"

March 20, Wednesday—Preaching Service. Dr. Dixon's topic was "The Ethics of the Atonement."

March 21, Thursday—Gospel meeting. Preaching by Rev. H. W. Pope, superintendent of Moody Institute. Topic, "Backsliders."

March 22, Friday—Children's meeting at 4:00 p. m. Dr. Dixon spoke to them about "Music, Flowers and Children." Evening Preaching. Dr. Dixon preached.

March 23, Saturday—Embroidery Tea at the home of Mrs. S. B. Lingle.

March 24, Sunday—Sermons by Prof. Benjamin S. Terry of the University of Chicago.

Topics, "The Deity of Christ" and "What is the Gospel?" Gospel meeting at 3:00 p. m. Dr. Dixon preached on the topic, "How to be Happy all of the Time." Christian Endeavor meeting at 6:45 p. m. Topic, "Things you have Learned from Noble Men and Women Outside of the Bible."

March 25, Monday—At 6:30 the Amoret Henson Guild gave a supper. Gospel meeting, with sermon by Dr. Dixon, on the topic, "The Bible as Literature and How Much More."

March 26, Tuesday—Open-air meeting at 7:30. Gospel meeting at 8:00. Topic of sermon by Dr. Dixon, "The New Birth."

March 27, Wednesday—Open-air service at 7:30 p. m. and Gospel Meeting at 8:00. Topic of Dr. Dixon's sermon, "The Syro-Phoenician Woman," or "The Triumphs of Faith."

March 28, Thursday—Gospel meeting, with preaching by Rev. R. R. Kennan. Topic "Our Crosses and Christ's."

March 29, Friday—Children's meeting at 3:00 p. m. with a sermon to them by Dr. Dixon, on the topic, "Clouds and Rainbows." Gospel meeting at 8:00 p. m. Sermon by Dr. Dixon.

March 31, Sunday—Easter Sunday with appropriate music and sermons. Prof. Nathaniel Butler D. D., of the University of Chicago, preached morning and evening. The Sunday school had Easter programs in both departments.

CORRECTIONS IN ADDRESSES.

Names that should be on the list:

Alm, Miss Florence, 2904 Quinn street.
Durham, Miss Edith, 3332 Bowen avenue.
Glover, Mrs. E. J., Chesterton, Ind.
Glover, Miss E. Pearle, Chesterton, Ind.
Grant, Mrs. Geo. A., 3017 Poplar avenue
Kellow, Mrs. Kate, 3105 Calumet avenue.
Milhuff, Mrs. F. C., 4327 Indiana avenue.
Olsen, Herbert H., 2912 Quinn street.
Peck, Allison H., 3846 Ellis avenue.
Richards, Miss Annie, 3154 Calumet avenue.
Swanson, Harold C., 7154 Woodlawn avenue.
Thomas, Dr. Mary W., 2924 Lake Park avenue.

Timewell, Mrs. James A., 229 Ross avenue, Memphis, Tenn.

Tucker, Mrs. Walter G., 3417 Forest avenue.

Wadie, Miss Hazel, 3256 Union avenue.

Whitcomb, William, 2795 North Ashland avenue. Ravenswood.

Wilson, E. L., 320 41st street.

The following mistakes were made in the Directory:

"Mrs. Anna Baird" should be Miss Anna Baird.

"Mrs. S. J. Balderston" should be Mrs. S. J. Baldeston.

"Mrs. N. P. Beck" is dead.

"Mrs. H. H. Boardman's address should be East Orange, N. J.

"Mrs. G. W. Haskins" is dead.

"Frances Huskey" should be Miss Frances Huskey.

"Jesie Adams" should be Mrs. Jessie Adams Rouke, 6832 Ada street.

"Yee Wah" should not be on list.

CHURCH LIFE.

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"Herbert Mallory" should be Hervey Mallory.

Corrected addresses:

Barnes, Mrs. J. P., 3205 Prairie avenue.
 Berry, Cathryn A., 2951 Vernon avenue.
 Carson, Mrs. F. B., 687 West Adams street.
 Chan, Look, 402 East 55th street.
 Christoffel, Miss Clara J., 5200 Grove avenue (1133 Monadnock).
 Darling, Mrs. Phœbe, 5657 Cottage Grove avenue.
 Gillette, Mrs. J. F., 2908 Michigan avenue.
 Graham, Margaret, 4344 Calumet avenue.
 Grant, George Allen, 3017 Poplar avenue.
 Hahn, Mrs. Edward, 213 Laflin street.
 Hansen, Miss Marie, 2706 Michigan avenue.
 Heath, Mrs. Monroe, 5806 Rosalie court.
 Hickey, Mrs. E. J. (A. C.), 2938 Emerald avenue.
 Howe, Mrs. Petrine, 2251 Calumet avenue.
 Jeans, Mrs. J. F., 2262 Jackson boulevard.
 Jones, Mrs. John, 3209 Indiana avenue.
 Jones, Miss Lottie L., 3209 Indiana avenue.
 Kimball, Miss Cora B., 588 East 46th place (1315 Masonic Temple).
 Henson, H. L., 1520 Edgecomb place, Rogers Park.
 Henson, Mrs. H. L. 1520 Edgecomb place, Rogers Park.
 Lewis, Miss Mary, 5408 Aberdeen avenue.
 Mathie, Mrs. Isabel, 660 31st street.
 Mathie, Miss Elizabeth, 660 31st street.
 Mathie, Miss Isabella, 660 31st street.
 Meyer, Adelaide I., 2948 Groveland avenue.
 Munsell, Mrs. F. B., 34 44th street.
 Patterson, Mrs. R. A., 45 Douglas place.
 Perkins, Mrs. Mary J., 3210 South Park avenue.
 Rampy, Miss Ethel M., 3301 South Halsted street.
 Rinker, Mrs. B., 3362 Prairie avenue.
 Rittenhouse, Rev. Walter, Namkham, Burma.
 Rittenhouse, Mrs. Walter, Namkham, Burma.
 Robinson, Mrs. Sarah, 4215 Berkeley avenue.
 Rundquist, Vanja, Bradford, Ill.
 Sorrell, Chas. H., 2900 Poplar avenue.
 Stockwell, Miss Grace, 8130 South Halsted street.
 Sullivain, George Y., 2911 South Park avenue.
 Sullivain, Mrs. Thos. H., 2911 South Park avenue.
 Thompson, Mrs. Marie, 4235 Vincennes avenue.
 Titterington, Frances W., Omaha, Neb.
 Titterington, Miss L. May, 3941 Drexel boulevard.
 Todd, Roy, 2931 Indiana avenue.
 Tomimoto, Shigeru, 2938 Prairie avenue.
 Ulrich, H. W., 505 Unity building.
 Whitcomb, Guy, 455 East 60th street.
 Wheeler, Mrs. Violette Groom, Mystic, Conn.
 Ives, Dr. F. B., 113 Cedar avenue, Long Beach, Cal.
 Moy, Dee Wing, 287 East 43rd street.
 Rhenisch, Arthur R., 644 Washington boulevard.
 McMahan, Miss S. C., 4828 Evans avenue.
 Bain, D. L., 3231 South Park avenue.
 Bain, Mrs. D. L., 3231 South Park avenue.

HE SENDETH SUN, HE SENDETH SHOWER.

BY SARAH FLOWER ADAMS.

He sendeth sun, he sendeth shower;
 Alike they're needed to the flower;
 And joys and tears alike are sent
 To give the soul fit nourishment.
 As comes to me or cloud or sun.
 Father! thy will, not mine, be done.

Can loving children e'er reprove
 With murmurs, who they trust and love?
 Creator, I would ever be
 A trusting, loving child to thee;
 As comes to me or cloud or sun,
 Father! thy will, not mine, be done.

Oh, ne'er will I at life repine,—
 Enough that thou hast made it mine.
 When falls the shadow cold of death,
 I yet will sing with parting breath,
 As comes to me or cloud or sun.
 Father! thy will, not mine, be done.

HOW TO BE A CHRISTIAN.

No man can keep his job as a salesman who does not *sell goods*. In fact, *he is no salesman* unless he does sell goods. Hence, to be a salesman means *ability put to use* in that calling. The Gideon organization, being composed of Christian traveling salesmen, must be composed of *competent* men. And it is quite natural for such men to say to themselves: "If I cannot keep my place with merchants, unless *I do business* for them, how can I be like Christ—which is the only way to be a Christian, and unless I do business for Him in winning lost men into His service?"

If I must lose my job as a salesman, for not *selling goods*, how can I expect to be a Christian, unless I win others to Christ, when he says to His disciples, "Go *work* in any vineyard?"

Successful salesmen always get a good salary—measured by their success. The most successful Christians are those who win the largest numbers from the service of Satan and themselves to be servants of Christ.

What is the salary? Listen to Jesus, "What shall it profit a man if he gain the *whole world* and lose his own soul?" In this query of our Master, we get the salary question settled.

For *every soul* won to Christ, we have more to our credit in God's book of account than the value of this whole world, including its gold and silver mines!!! And each soul saved, shows with us in that bank credit.

"As we sow, so also shall we reap."

Why? Because this world only serves us for *time*, and is to *pass away*; but the soul lives *forever*. So for Christ to compare its value with *transitory* things which we can see is to wake us up to work for things *not seen* that last *forever* and not those which lose their value the moment we leave this world.

"Diligent in business, fervent in spirit, serving the Lord" makes the real Christian.

J. V. FARWELL.

On the covered bridge that crosses the Arno at Florence, connecting two great art galleries, the visitor is shown the original drawings and sketches by Michael Angelo after which these artists completed their masterpieces. Some of these sketches are crude and are such imperfect outlines that they do not exhibit the genius of these men. If one would understand their genius he must stand before their finished work. So we are in this world sketching our immortal life, gathering hints and suggestions, trying our strength, with blind eyes and unsteady hands working under the great Master. Wait! At last we shall bring a finished and glorified life and lay it at his feet.

In the building of these vast cathedrals many hands are employed; hundreds of busy workers put their strength, their thought and often their fondest love into the work. When Solomon started to build his temple he set apart to the work 70,000 men to bear burdens, 80,000 men to hew on the mountains, and 3,000 overseers; by the toil of such an army that beautiful house was erected for the worship of God. In much the same way the great cathedrals of Europe were built. Relays of artists and artisans toiled through many years to give the world those magnificent specimens of architecture.

So in building the temple of the human soul many hands and hearts are employed. The hand that first moulds character is that of the mother. She takes the soul when it is the soft clay and makes it what she will. After mother comes teachers in the day school and Sunday school. What builders are they! In this age no workers have superior opportunities to beautify and to strengthen the life of the race. How many hands are busy in the building of this living temple! We are part of all men whom we have met. We are a part of the books which we have read and the sermons which we have heard. Not only the living but also the dead, the great and good of all ages and climes, are at work in the building of the soul. Moses and David, Homer and Socrates, Luther and Judson, Bacon and Shakespeare, each has a hand in building your soul temple.

As in the building of the great cathedrals the most careful selection is made of artists and artisans who are masters in their work, so ought each of us to exercise the greatest care in choosing those who mould character. Wise, indeed, are those parents who at great cost of time and money send their children to the best schools and colleges. The best teachers are none too good to instruct our children. Our civilization can well afford to offer the strongest possible inducements to the wisest and best men and women to enter the teacher's profession. So in the matter of soul building we ought to seek not only for the strong preachers but also for the wise and able Sunday school teachers who are especially trained to instruct the young in eternal truths.

We must not forget that the first and highest use of the temple is the worship of God; it is first of all God's house and it is not worthy of the name of temple or cathedral or church if God does not hold the foremost place in it. So the soul of every true man is first of all a temple of God and for God. There may be a room in his heart for the good men and women

of earth; he may erect in his memory loving monuments to dear ones who have passed away; but God has the first claim upon his devotion and his affection. The true man will love the dear ones of earth none the less because he gives his first service to God. He will not forget amid all his social engagements and domestic duties that he is the temple of God, that the spirit of God dwelleth in him, and that his body, intellect and immortal soul are the property of his Creator and Preserver.

The use of the temple, however beautiful and ornate it may be, is not chiefly to be a school in which to study art or architecture, but it is rather a holy gathering place where tired, weary and tempted mortals come for courage and comfort in their sorrow, and for inspiration in their struggle to live an upright life.

In an old Italian city there is a quaint and inconspicuous church, over the door of which are these words: "Let the merchants' law be just, their weights be true, let their covenant be without guile. Around this church let these things be." How noble the cathedral, church or chapel from which men come away to live kinder, truer, braver lives. It is indeed the first aim of true service in the sanctuary to make men honest, fair-dealing, loving their fellows and their God.

Every man ought to be such a sanctuary. If he is a living temple in which God dwells, then the weary will come to him for rest, the ignorant for instruction, and the doubting for faith. To these living temples men will flock, seeking comfort, inspiration and power. If God himself dwells in his people, this will always be. How sad to enter a beautiful, spacious church and find it almost abandoned by the people. From many a house of God the masses have gone to return no more. For bread they were given stones and for fish serpents. All the gorgeous display of art and architecture is a mockery if from the cold and empty service the people turn away hungry, hopeless, disheartened.

How many professed Christians are just such abandoned temples, How many of God's own people live empty, useless lives. No one thinks of coming to them in trouble for help and encouragement. No one comes to them to learn the way of life or to gather inspiration for duty. They are temples without God, like some of those old ruins where bat and mole have taken the place of reverent worshippers. We find on every hand men and women in ruins once they were living temples of God, once filled with the music of heavens, once the hope, the joy, the comfort of man's hearts; now, hopeless, helpless, useless, having a name to live, they are dead.

May such not be the fate of those who worship within these sacred walls. Let us aspire to be like Westminster Abbey, full of the best life of the past, yet in sympathy with all that is true and beautiful and good in the present. Let us aspire to be a center of learning, of loveliness and of true piety to which our fellow men will come for strength, for wisdom, and for knowledge of the way to God. This we can only be as we keep the windows of the temple open toward heaven and welcome into our hearts the light and power of the divine life.—*The Standard*.

DUTY.

To bear my share of ills
Without undue complaint;
In toiling on the hills
To lift them up who faint.

To spread hope where I can,
To give joy where I may;
To strive to be a man
Who shall be missed some day.

To do my best and know
That is my best must be
But little, the world's woe
Is not increased by me.

—S. E. Kiser.

CHURCH LIFE IN AMERICA.

BY GIPSY SMITH.

I have been asked to give some of my impressions of the church life in America. This is not the easiest thing to do, without being misunderstood and without giving offense to somebody,—that is, if one has to be honest and fair. Those who know me will, I think, give me credit for one desire in yielding to the request, namely, to help all who are trying in any way to lift the spiritual life of the people of America into an unbroken fellowship with God.

The prosperity of the nation has given the people the wherewithal to indulge in the social side of life, and I am afraid this has been done to such an extent as to injure, if not to kill, the spiritual life of many. On my first visit to America, eighteen years ago, I was impressed with the faith that most church members were expected to go to the week-night prayer meeting; and large numbers went because they wanted to do so and seemed to enjoy going, for their spiritual life was fed and helped that way, and it was no uncommon thing to see half if not two thirds of the church membership present at the week-night prayer meeting.

A great change has taken place; this is no longer the rule. It is far more difficult to get the people who call themselves Christians to life of the church; she stands or she falls as she prays. The prayer meeting is the spiritual thermometer of every church. Let me see the week-night prayer meeting of any church, and feel its pulse, and I will gauge its life and tell you what it stands for in the community. The church exists for making Christians, "the opening of blind eyes, unsopping deaf ears, turning men from darkness to light, and from the power of Satan unto God." "This can come forth by nothing but by prayer." One of the lost arts of the church is the power to pray and the love of prayer, for this alone can give passion for souls and keep passion alive. Another thing impresses me; the people in America do not go to church on Sundays as they did. The first time General Booth came to America he told us when he returned, "The Americans are a church-going nation." It

seems growing in fashion to go once a day now. Sons and daughters grow up with the idea and feeling deeply rooted in their hearts. "There is not so much in religion after all. Mother and father think less of it; they have practically given it up; they only go to church once on Sunday, and not always as much as that."

Along with these sad facts there is the mad craze for pleasure,—and I am speaking, of course, of the professed church member. The theater, the dance and the cards have the right of way everywhere. I am told these things are eating the life and soul out of the churches, killing all real hunger for God and the salvation of those we love. The people are moral but not spiritual, refined but not godly, ornamental in the church, but not useful. The evangelization of the world is not their business. The atmosphere of the church is educational and high-toned, but not convicting or converting.

Pastors have told me these things, many of them with tears. Some of them say they themselves may be partly to blame; their preaching has been along the lines of lectures on current topics, what the latest novel teaches, an evening with the poets or the higher critics, and they feel that their work has lacked the ringing, certain, evangelistic note, the dear old gospel of the cross, the only appeal to the conscience, the heart, the judgment and the will. I do not say these are the sole causes, but they have tended that way.

What is needed is a John the Baptist with his startling, piercing cry, "Repent ye;" some Elijah with his commanding, overwhelming, denominating cry, "Choose ye this day whom ye will serve;" some prophet of the Lord with his tongue aflame and his heart breaking with the pathos of Calvary, to lift the danger signal and with clear, clarion tones cry, "Thus saith the Lord." These are some things which have burned their way into my heart during the last months. And yet there are others which give me great hope.

Everywhere pastors have received me as a brother beloved, welcomed me and my message, glad to have both, and seemed hungry and thirsty for the old, old story,—and they know it when they hear it. I never saw ministers anywhere in the world more desirous to see the churches revived and the people saved, and more willing to follow a sane, wise, scriptural evangelism; and they have been willing and glad to learn that there is no incompatibility with the highest culture and the most aggressive Christianity; for evangelism is the gospel of Calvary put into active operation, and I have yet to meet the first evangelical pastor in America to oppose my message or my methods. How many have written or come to me telling that they will henceforth preach the cross as never before,—and many, thank God, are doing this. They have discovered the crowds are not tired of the "old, old story" and that nothing attracts like the cross, and I believe the pastors I have met are most anxious to adopt any method which will bring Christ and the crowds together in the ordinary work of the church.

When those who are the members of the churches will give themselves to humble confession of sin,—for there is much to confess; backsliding of heart, lukewarmness, unbelief, love of ease, want of sympathy, self-indulgence and love of the world, confession which brings pardon and cleansing,—it must be real; no playing at confession will do for God. When sin is put away, then we shall find “the Lord’s hand is not shortened that it cannot save, nor his ear heavy that it cannot hear.” When this consecration has taken place, the church may rise from the dust knowing the glory of the Lord has risen upon her, and she may go forth terrible as an army with banners, and she may in the power of Pentecost shake America to its very center.

Surely the godless condition of those around us,—the drink-fiend, the lust, the crowded divorce courts, the love of money, the intoxicating pleasure-loving spirit, the cold, formal, useless lives so many live who call themselves Christians,—demands that something be done at once to save the name and honor of our God. And I say to my brethren and their churches of this vast field: Everything is in your hands. You love the gospel; preach it in its fulness and in the power of the Holy Spirit, for he is given to every man that he may profit withal. The fields are white unto harvest; “pray ye therefore that the Lord of the harvest may send forth laborers into His harvest;” “He sent them out two by two.” It looks as though they began to pray, and he answered their prayer by sending them. Why should this not be so with you? There is an evangelist hidden in every honest pastor; let him come forth. You say, “I fear there is no evangelist in me.” Well at least there is and ought to be a laborer; and if you will only be faithful, God will take care you are fruitful.—*Interior.*

THE DOVER PIGEONS.

BY REV. J. G. STEVENSON.

Mr. Wayman Morris, of Dover, is a gentleman who keeps pigeons, and one day this month he was very sorry indeed to notice that one of his pigeons was missing. It was a hen bird that had gone; and the cock bird with whom it used to fly about looked very disconsolate and it was easy to see that there was something the matter with him. I expect Mr. Morris wondered very much what had happened to the lost pigeon. He will have thought that perhaps a cruel cat had got hold of it, or someone had shot it; or maybe he thought that the pigeon had gone to live with some of the boys and girls who read *The Christian World*, so that she might learn manners and behaviour from them. But, in any case, there was no doubt but that the bird was lost, and for two or three days, though they looked about, no one could find it.

The one thing that made people think things were not so bad as they seemed was the appetite of the cock bird. When you are really very sorry about anything you cannot eat much; and that is why it is worse for greedy children to be sorry than for the other kind. The cock bird certainly ate a great deal; and

time after time he just gorged himself with corn by filling himself up as full as small boys at a Christmas party. Every time after he seemed to have eaten a great deal he flew away; and later on he came back and had some more corn. Because he always flew away after seeming to eat, those who watched him begin to think, and they decided to watch him further. They found out where he flew and followed him up, and what do you think they saw? Why, the cock bird again and again flew to the top of a chimney, and dropped some corn down it from its beak. This made people very curious indeed; and they looked into the chimney, and inside was the poor hen bird that had somehow got down there, and was unable to escape. She must have almost starved if it were not for the kindness of the other bird; but he was so sorry for her that he had taken her corn every day, and dropped it down the chimney for her to eat.

Bravo, cock pigeon! If ever he comes into my garden he shall have as much corn as he likes to eat, and nobody shall say “shoo!” to him. Do you think that some of my little readers might learn to be as kind as this cock pigeon? At this time of year many birds have a difficulty in getting food; and when there is snow upon the ground they can hardly get anything to eat at all. So, you see, you and I ought to feed them; and we should ask mother to let us have the spare crumbs and the odd pieces of meat, and we should put them outside for the poor birds to eat. Then, children who are kind to the birds outside the house ought to be especially kind to any bird they have at home. Who was it forgot to give the canary bird-seed until the poor thing was almost too weak to sing? We will not say any more about that, unless we tell each other that children who have pets ought to be very careful to feed them and give them water. Again, boys and girls who are kind to pets ought to be kind to one another. How do you behave when anyone comes into your playground crying? I know some children who come around any child who cries, and mock and make all sorts of noises. But, surely, if the Dover pigeon was kind to the other bird when it was in trouble, we ought to sympathize with anyone who is sad. That was always the way of Jesus Christ, and the more we are like Him the better it is for us and the better for everyone else who knows us.

Criticism that says not a word counts for most. Those who most effectively rebuke us and help us to better living are not they who talk freely to us about our shortcomings, but they who are quietly doing the things that we are failing to do. Suppose we adopt that plan of criticizing others: whenever we see another failing at any point, let us say not a word about it, but quietly see to it that *we* succeed, in our work or life, where that one is failing. Nine times out of ten this will help the other more than spoken criticism,—which usually fails utterly; and ten times out of ten we shall be the gainers by it. Let us remember, too, that the faults in others that we most easily notice are usually our own worst faults.—*S. S. Times.*

POLITICS AND RELIGION.

BY DR. B. A. GREEN.

"Christ and the New Testament are against drunkenness, lechery, evil planning of mischief, whatever besots man, blasts home life and vitiates citizenship. The saloon is the breeding place of drunkenness, brothel life, robbery, hold-ups and municipal corruption. He who reads the daily newspapers of a great city knows this to be true. This knowledge has been generating conviction for the last two generations which can no longer be confined to platitudes of speech, petitions to Almighty God, and to temperance organization sociability.

"The time has come, many people think, when religious conviction should find a way of applying itself. God is working the conviction into the souls of men that something practical ought to be done, and it is the duty of such men to work out that conviction, to will and to do his good pleasure, and to demand that in this free country the voters shall have the right to decide whether they shall have the saloon or not. It is an appeal to the moral sentiment and sense of responsibility. It is not an action to be taken by the church as such, but the citizenship, nourished, enlightened, charged with moral power by the church, is incited to take action. It is a non-sectarian, non-partisan movement; every church member and the true men in every political party are asked to join in this one great battle for home, sobriety, wife and children. Who is going to bring a moral issue into politics if not church members and the best men in all parties?

"In my sermon before the young men's class a few Sundays ago, I incidentally alluded to the drink habit, and the saloon keeper's method of creating an appetite. I received a letter a little later, from the secretary of the liquor association, branding my statement as a lie, and indulging in considerable vituperation. I wrote to the editor of the paper from which I quoted, and he assures me that Dr. Baker, national superintendent of the league, vouches for the truth of what I said. In addition, the editor sent me this paper, in which are photographs of little nursing bottles, filled with whisky by saloonists in Troy and Cincinnati, Ohio, to be distributed among the schoolboys. The tag is tied on the bottle, on which is printed 'Merry Xmas, Bradford Cafe, 411 Sycamore street, Cincinnati.'

"Furthermore, on consultation with Miss Anna Gordon, of the W. C. T. U., she told me that a mother in Indiana showed her a ticket, with numbers to be punched every time a drink was taken by a boy, and when the numbers were all punched a pistol was to be given.

"Here, also, is a clipping that tells of a saloon keeper hiring a livery rig, loading up with a supply of whisky and driving through his neighborhood in southern Illinois, treating men and boys, and then telling them where he was doing business. This is all of a piece falsified. Men think they are getting something for nothing, but they are getting an appetite

for hellfire when they are swallowing a grain of itous clam or two with every drink.

"This creating of appetite and prostitution of judgment is not confined to basement saloons. I received a letter yesterday from Springfield, saying that the liquor people were already distributing half-pint bottles of whisky to the members of the House, to brace them for a vote against the proposed local option law. The proposed local option law, as you know, designs to grant citizens in their different localities the privilege of voting on the question whether they will have the saloon or not. In the last legislature the enemies of this bill fought in all ways, open and above-board and also in underhanded, tricky, technical ways, trying to kill it stillborn in the committee.

"Now, this year, they are up to the same tactics; without consulting with the originators of it, taking the anti-saloon bill and introducing it with a clause added which will introduce confusion and prejudice. Why do they not introduce a bill of their own, man fashion, and let other citizens have the privilege of doing the same? Are the sober men and the reformers and the defenders of homes and purity to be counted in this state of Illinois as not entitled to fair play?

"Here is where applied religion comes in in politics, by way of common ethics, saying, in this free land of boasted rule by the majority, this storm shall brew and brew and gather clouds until they are black to bursting, and when they burst it shall wash out this sort of iniquity with an irresistible deluge."

Our Lord did not say, "Go ye if you feel like it;" if so, we might feel free to go or stay. But He did not say that. He said, "Go ye." There is no loophole of escape. His command is unqualified. A Christian must go as far as he can. He must go or be guilty of disobedience.

The program of Jesus for the race has not been changed. We know what that program is. He tasted death for every man, and His desire is that every soul alive shall hear the gospel. Not only so, but His program is that those who have been redeemed by the gospel should give it to those who have never heard it.

The churches in Macedonia gave so liberally that it was necessary for them to beseech the apostles and to undertake the administering of the same. The apostles knew where the need was greatest and how their money could be used to the best advantage. They did not need to be solicited, and gave on a scale that surprised and delighted the apostles.—*Herald*.

The whole Christian theology is summed up in this: "I am in the Father and the Father in me." Whom else will you worship? Would you worship power? Then worship Nature, and be afraid. Would you worship All? Then worship All and lose your health and take the inspiration out of your life. Would you worship some image of your own creation? Then go home and rear us some spiritual ideal, the best you can, and then see how it dims and disappears before the glory of Jesus.—*Dr. Lyman Abbott*.

CHICAGO BAPTIST NEWS.

REV. A. R. E. WYANT, EDITOR.
778 Jackson Blvd.

AMONG THE CHURCHES.

The editor desires to get the Baptist people of Chicago acquainted with each other and with each other's churches. We have a larger number of Baptist churches than any other city in the world. We are scattered over miles of territory. This paper furnishes a medium of information and a bond of union. Will not each church please send to me, not later than the last Sabbath of each month, the most important news of its activity. You want to know what other churches are doing. They want to know about you.

Auburn Park—Our church is looking forward hopefully to the coming of our new pastor, Rev. Alfred E. Peterson, of Superior, Wis., who is to begin work with us May 1. Mr. Peterson is thirty-three years of age, is a graduate of Pillsbury Academy and the University of Minnesota, and will take up a course of study at the Divinity School of the University of Chicago. He was for some time assistant pastor at the First Church, Minneapolis, and later has been pastor at Crookston, Minn., and Superior, Wis. Among recent additions are Rev. B. H. Moore and family from Milwaukee. Our work has gained steadily during the past six months with Rev. J. W. Rees as our acting pastor.

Immanuel—Rev. T. W. Gale, assistant to Dr. Johnston Myers, has received a call to the pastorate at Rhineland, Wis., and will doubtless accept the call.

Memorial Church—Dr. L. A. Crandall, former pastor, now of Trinity church, Minneapolis, was given a genuine and generous welcome by the members and his longtime friends on March 17, when he was the pulpit supply for the day. The congregations were exceptionally large both morning and evening and thoroughly appreciated the forceful sermons to which they listened. At the close of the evening service Dr. Crandall baptized five persons. The day throughout was one of enthusiasm and uplift. On Monday Dr. Crandall was the guest of the "T" Club at the Palmer House and gave an account of Baptist conditions in the Twin Cities and the Northwest.

Grace Church—Fifteen new members received during first two weeks of March; eight of the number by baptism. A good number more are to be received Easter Sunday. Evening congregations are filling the church. A revival in every service.

Humboldt Park Church—Baptismal services were held on the evenings of Feb. 17 and 24. Pastor Warren H. MacLeod welcomed nine new members at the March communion.

LaGrange—On March 14, 120 persons gathered in the parlors of the church to enjoy a

banquet and listen to Prof. Shailer Mathews, the speaker of the evening, whose presence was greatly appreciated. Our pastor, Rev. Thomas Stephenson, recently from Pueblo, Colo., is proving to be a fine leader for the church, having a personality of great force and winsomeness. This church has been greatly blessed in its pastors.

Evanston—On Sunday, March 3, Dr. Greene began the eleventh year of his pastorate. Although the members had never met him before he came to take up the work, as he was called upon his record and without "candidating," the relation of pastor and people has been delightful. The church has grown in numbers, but especially in its influence. During these years 289 have been added by baptism or letter, and but 200 have been dismissed or died. The church has made notable gains in beneficence. The church has shown its appreciation by presenting a purse of \$1,750 to Dr. Greene as a loving testimony of appreciation of his ten year's service.

Austin—This church united with other Austin churches in a union revival effort, under the leadership of Evangelist Scoville, during February. The meetings were quite successful. Eighteen persons were baptized during February. Others are approved for baptism. Nineteen members received the hand of fellowship at the March communion. March 3, Pastor Harnley preached a special missionary sermon and made an earnest plea for the Missionary Union. The response was hearty, the offering being \$291.25. Last year the church offering was \$127.65. The Sunday school, of which Deacon E. S. Osgood, now on his way to China, is superintendent, has been giving \$100 annually for foreign missions. It proposes this year to increase its offering, so that the entire church offering will exceed \$400.

Calvary—Rev. D. T. Magill was welcomed as pastor on Sunday afternoon, March 10. Dr. Johnston Myers spoke on behalf of the church and assured Pastor Magill that he had come to a difficult field; that its nearness to the downtown district and the many things which draw the people in every direction made it one of the hard fields in which to work. Under these trying experiences he thought he might feel like resigning after two years of work, but he urged the new pastor to stay and be willing to die in the new pastor to put no possible hindrances in the way of its new pastor that would in any way shackle him. Rev. James McGee, pastor of Western Avenue church, spoke for the denomination. While the denomination offers its keenest sympathy, cooperation and encouragement, it expects something of the man who comes: to identify himself with the great work of soul-saving and bring strength and inspiration. Rev. W. M. Covert, of the Presbyterian church, brought the greetings of other denominations. He expressed his belief that this portion of the city had the greatest number of unchurched of any part of Chicago and this fact constituted a call, not for more churches, but for more churches at work. Pastor Magill in

a brief response said he had come to the field to do the best he could in his work.

Oak Park—The First church did a handsome thing on March 17, when it readily pledged \$4,000 for a mission building in its Harlem field, with the probability that further gifts will be made for a gymnasium building in connection with the mission, and when on March 24 it handed to Pastor D. T. Denman \$100 as a gift with the instruction that he use it in attending the Anniversary meetings. How many other churches are going to surprise their pastor after this happy fashion?

Millard Avenue Church—At the March communion Dr. Powell gave the hand of fellowship to four new members. Easter week services were held March 24-31. An interesting program was arranged. Monday evening a religious reception to the young men's class of thirty-five members, Mr. Hauck, the Cook County Sunday school secretary, speaking; Tuesday evening young ladies' night, Miss Dr. Janson, speaker; Wednesday evening, Dr. J. E. Thomas; Thursday evening, Rev. W. S. Abernethy; Friday evening, Dr. S. T. Ford, of the Englewood church.

Garfield Park Church—Ninety new members have been received, forty-three by baptism. Forty-five members have received the hand of fellowship since January. The number of members at the March communion service was more than double that of six months ago. Not only has there been this splendid numerical and spiritual increase, but a recent collection for foreign missions amounted to \$85. The members have the true missionary mind and heart. Dr. John A. Earl, of Belden Avenue church, a friend and former seminary classmate of Pastor W. J. Sly, was invited by the churches in the community of the Garfield Park church to conduct union evangelistic services, which have been productive of good results.

First Church—Dr. De Blois has been sent as a representative from Chicago to the great missionary conference to be held in Shanghai, China, this month. The members of his church generously gave him leave of absence for four months, and pay a large portion of the expense of the trip, the Baptists of Chicago furnishing the remainder. Dr. De Blois, with Mr. E. S. Osgood and wife and his sister-in-law, of the Austin church, constitute the Chicago delegation. The services on March 3 were memorable in many ways. Nine were baptized and 19 received the hand of fellowship. There were some 400 members present at the communion service. Dr. DeBlois left Chicago on March 4, and sailed from San Francisco March 8. The week previous the deacons and trustees gave him a complimentary dinner and the Men's league tendered him a reception. Everybody wishes him a safe and happy journey. He has promised to send us some messages for our church journal. Dr. Dixon conducted a series of evangelistic meetings in this church, with good results from March 15 to 29.

Rogers Park—On Feb. 6, the salary of the pastor, Rev. R. W. Hobbs, was raised from \$1,500 to \$1,800. He has done an earnest, aggressive work, and his people thus acknow-

ledge their appreciation of his services. The church is now free from debt, is gaining in numbers, and is making plans for a new church home in the near future.

Second Church—The resignation of Dr. Straton has been accepted by the church. The executive committee reported that it had counseled with the pastor and that he asked that his resignation be regarded as final. At a late meeting of the church on recommendation of the executive committee it was voted to accept the pastor's resignation upon the completion of two years' service, on June 1. In a series of resolutions reference is made to his good work in the old church and in the union recently formed. The church tenders to Dr. Straton its loving appreciation and hearty gratitude for his services and ministrations. We extend to him, and to his faithful and helpful companion in the services of our Master, Mrs. Straton, our hope and our prayers that God may bless him and her in many years of happy and fruitful life. On the 17th and 24th ultimo Dr. Straton preached with much acceptance for the Seventh church, Baltimore.

PERSONAL NOTES AND LOCAL ITEMS OF INTEREST.

Prof. T. G. Soares, of the Divinity School, was honored the past month in being invited to address the New York Baptist Social Union.

Rev. W. M. Embree, who has been associate pastor at the First church, Chicago, and in charge of the Raymond Mission of that church, accepts the call to the pastorate of the First church, Marengo, Ill.

Dr. W. A. Mathews, pastor of the Park Place church, Aurora, Ill., is leading his church in a new enterprise by which he proposes to reach and benefit a large class of people in the city, materially and spiritually in need. The Evans Hotel, a four-story building, has been leased for three years, the first floor to be used for gospel meetings every night, and the remainder of the building as a lodging house for men only, at rates to cover the expense of conducting simply. The work will be carried on without reference to denominational lines. It is hoped to open the building for use by April 1.

Friends are congratulating all concerned upon the marriage at Denver, Colo., of Hulbert Eri Reichelt, of Julesburg, Colo., and Miss Mildred E. Law, on February 6. The groom is the son of Mr. John A. Reichelt, one of the best known Baptists of Chicago. The bride is an accomplished young lady, born and reared in Julesburg.

The Baptist Ministers' Union, of San Francisco and vicinity, at a late meeting adapted resolutions upon the death of Dean Hulbert. In these resolutions the union records its appreciation of Dean Hulbert's great contribution to the work of our denomination on the Pacific coast, especially in his strong pastorate of the

First church, San Francisco, in a time of crisis and transition; of his influence as leader in our general work in the West for many years, and particularly of his scholarly, brilliant, and inspiring service as educator and teacher during the extended period of his labor in the seminary at Morgan Park, and in the Divinity School of the University of Chicago, to the unique and permanent value of which several of our members can testify personally. Dean Hulbert's contribution to the Baptist work on the Pacific coast is recognized to have been of the highest order of excellence and his influence upon the lives of those so fortunate as to have been permitted to sit under his personal tuition an abiding uplift and benediction."

The deacon's conference, of the Chicago association, organized at Immanuel church Jan. 27, held its first regular meeting in Kimball Hall, southwest corner Jackson boulevard and Wabash avenue, Monday evening, March 25. The speaker of the evening was Prof. Shailer Mathews, who is a deacon of the Hyde Park church. The following are the officers of the new organization: President, Richard L. Stephens, Roseland church; vice president, Grover B. Simpson, Hyde Park church; secretary, John H. Miller, First church, Austin; treasurer, John W. Burdette, Englewood church.

At the devotional hour of the Divinity School, on Feb. 28, a report was given of the work done by the evangelistic band during the past season. Short reports were made by student members of the band and by Dean Mathews. This work has been an uplift not only to the churches where the band has gone but to the men who have gone to carry on the work, which means a large number, since about one-fifth of the students of the Divinity School have had some part in the work of the band for at least one trip. More than 200 people, in the different churches together, have professed conversion as the result of the meetings which the band has conducted. Mr. H. F. Evans has been the efficient leader. The calls for such services indicate that at least two bands could be used next year.

The Second Annual Conference on personal religion was held at the university, the first of seven sessions on Sunday evening, Feb. 24. Dr. Judson made his first public address as president of the university. Other speakers were Profs. Vincent, Coulter and Mathews. Prof. Hugh Black, Dr. Gunsaulus and Bishop Anderson were listened to with profound interest at other sessions.

The International Sunday School Association's executive committee headquarters are to be located in Chicago. Thus Chicago, the city where thirty-five years ago the plan of the uniform lesson system was discovered and promulgated by B. F. Jacobs, J. H. Vincent, M. C. Hazard and their associates, and which city has been the inspiring center of organized and co-operative Sunday school work, a movement that now encircles the globe, now rightfully becomes the headquarters for the international and continent wide Sunday school work and

workers. It is believed that the change will be the occasion for increased efficiency and extension of the work.

The prize of \$25 offered by the Woman's National Sabbath Alliance of New York City on "The Sabbath Training of the Child for Eternity" has been awarded to Miss Frances E. Townsley. A much larger number competed for this prize than for any the alliance had previously offered "and the articles were all," says the secretary, "of a high standard."

The Baptist Sunday school gathering ordered by the last association will be held at the Cafe Lakota, 157 La Salle street, Friday evening, April 12. The subject for discussion will be "Neglected Factors in Sunday School Work." Mrs. M. S. Lamoreaux will speak on "Child Study," H. F. Cope on "Teacher Training," H. R. Clissoed on "Systematic Benevolences," Shailer Mathews on "Denominational Enthusiasm." Plate will be sixty cents.

The closing exercises of the Divinity School for the winter quarter were held March 15, in the library of Hitchcock Hall. Dr. Parker spoke to those invited as his guests on "A Neglected Ministry," the ministry of consolation for the sad, discouraged and neglected who are to be found in every community and deserve the pastor's thought and assistance as truly as any of the people whom he may reach. Mr. A. E. Bigelow represented those who graduate this quarter, and his address was kindly received. He and Mrs. Bigelow expect to go to the Philippines for missionary work within a few months.

The University of Chicago issues a circular giving particulars as to the various kinds of assistance furnished to students, such as fellowships, prizes, remissions of tuition, university service, other service in the university, the funds of student's fund society and outside employment. The circular ought to be in the hands of every prospective student. It gives assurance that any strong and worthy young man, no matter how poor he may be, can get an education if he wants it. The circular may be had for the asking.

CHICAGO BAPTIST MINISTERS' CONFERENCE.

There are about 125 members of the conference, many of whom meet every Monday morning at 10:30 in Steinway hall, 17 E. Van Buren street. The sessions are not exclusive, and any one, who desires, may be present. As an indication to the laity of the character of the topics discussed we give the following reports as noted in *The Standard*.

The morning of Feb. 24 was given to a memorial of Dr. Hulbert. The committee of the conference to draft resolutions of appreciation of the character and services of Dr. Hulbert, reported, through Dr. A. K. Parker. The resolutions put on record the conference's estimate of Dr. Hulbert's sound judgment, his vigorous and clear thought, the impressiveness of his public speech, the unaffected candor and

brotherliness of his spirit and the leading place he occupied in all denominational activities. They also expressed the grateful remembrance of his unselfish, outspoken, warm-hearted Christian life in his defense of the truth.

In speaking of the resolutions Dr. Parker said he could not judge the man at his actual worth, probably, because of his close acquaintance and personal affection. He told of his early acquaintance and referred to the directness, candor and simplicity of his character. He was plain, almost blunt, at times, in getting at the reality of things. Along with this went a steadfastness and courage which were heroic. Few knew how deep and true was his religious life. He was a man who made distinction between theology and religion.

Dr. C. E. Hewitt said the tributes given Dr. Hulbert were well deserved. He was a man who stood four-square to the world. He was cheerful, generous, magnanimous. He was the embodiment of courage, heroism and fortitude. While patient, he could be severe if occasion demanded. He had a contempt for anything mean or narrow. He had the faculty of making those who became his students or friends feel that he was their particular friend. Especially was this true of his old, long time associates. As speaker and teacher he possessed the charm and impressiveness of one who was clear in thought and vivid in its presentation. His imagination was active, his teaching practical rather than philosophic.

Dr. T. W. Powell spoke of Dr. Hulbert's marked personality as he first saw him, a student in Hamilton Theological Seminary. He possessed a perfect self-confidence with no self-conceit. He was also marked by lucidity of thought, illustrated in an address made several years ago on "How to Make a Good Prayer-meeting."

Dr. B. A. Greene was the last appointed speaker. In his terse, forceful way he spoke of the great loss all feel in the going of a great man, and in part spoke as follows: "Is Dr. Hulbert really gone from the campus or am I dreaming? Sacred, sainted associations have recently hastened into the enriching of our university's endowment. Dr. Hulbert's personality was vivid, intense, glowing. He did not merely exist and move in routine regularity. What he knew he wanted to know as near the core as possible. When he became sure of his finding, the knowledge tingled to his finger tips and then was he the incarnation of conviction. Undoubtedly his throne was in the class room. He had a way of drawing one close to him and giving the touch which comes from the insight of a loving heart. Up to the last he was ceaselessly eager to learn."

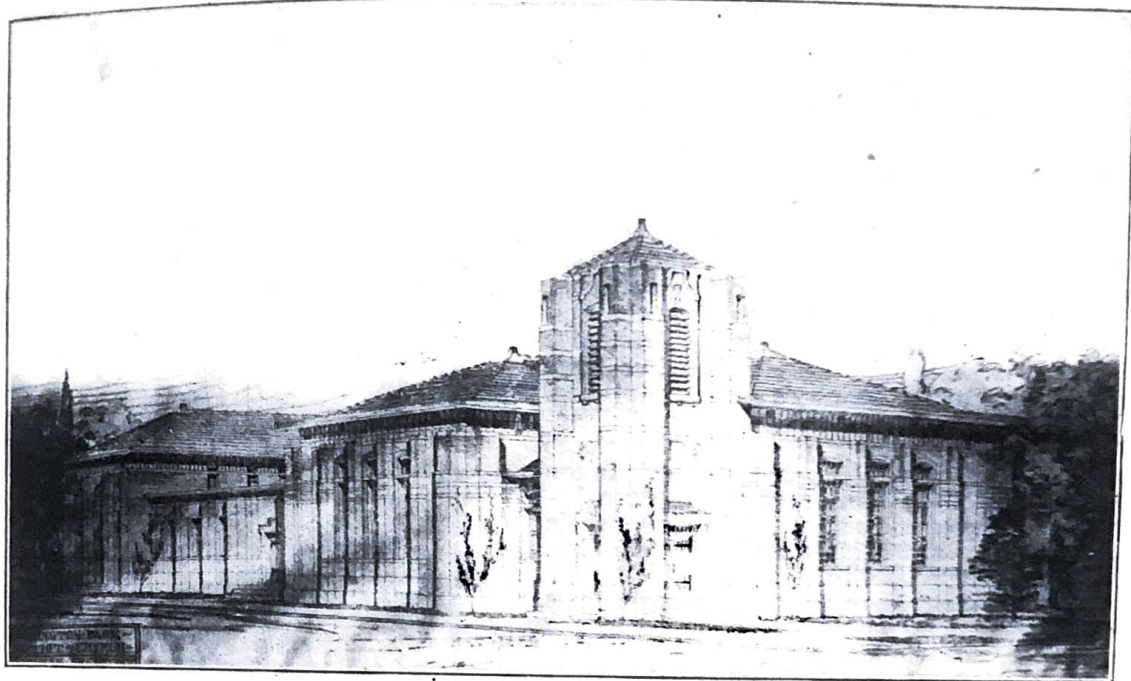
On March 4, Prof. Gerald B. Smith, of the University of Chicago, gave the address of the morning. It was a clear, helpful review of William Adam Brown's "Christian Theology in Outline." After alluding to the attitude of indifference of the common mind toward systematic theology, he declared that there is beginning to be a marked revival of interest in the subject. The author's ideal through the discussion was shown to be the historical

and religious, rather than the dogmatical, philosophical or subjective. The book will be found a good one to help solve the question of authority. It is in harmony with modern scientific methods, and would have the facts bring the authority rather than place the authority in any man's statement of facts. The method of discussion followed in the book leads to a marked religious tone; to the greater sympathy with the historical view and to an emphasis of the Christological principle.

On March 18, Dr. J. L. Jackson presented a paper upon "How the Doctrine of Future Punishment Should be Presented Today." He spoke especially of the spirit and the terms in which the doctrine should be presented. Poets and theologians of the past have used largely the terms of pagans symbolism rather than those of the New Testament. Men must come to have a more reasonable view of the truth of this doctrine than was held in the days of Edwards and Knapp. From all we know of the character of God it is better to show that he is a loving Father. Sending men to retribution is no arbitrary act of that Father. He does everything he can consistently with his character to extend mercy. Nor is there any authority for teaching that the lost will outnumber the redeemed. That presentation of the doctrine, which is most effective and most in harmony with the teaching of the New Testament, is that the doctrine lies embedded in human nature. Men reap what they sow. No man can break law, natural or moral, without suffering, and future punishment is the consequence of broken moral law and of disobedience. We should make a distinction between a penalty and a consequence. Punishment is not an arbitrary penalty, but a natural sequence of sin. Man carries in himself his own judgment. There is a moral gravitation. Every man goes to his own place. It is not a question of God's sending a man to hell; the man chooses to go there. The minister today will not fail to emphasize this truth. A number of brethren followed in brief discussion commending the paper.

At the meeting on March 25, Rev. D. T. Magill and Rev. T. Clafford were elected members of the conference. The committee on nominations reported through Rev. J. P. Thomas officers for the coming six months, who were elected, as follows: Dr. S. T. Ford, president; Rev. A. H. Harnly, vice president; Rev. William Jones, treasurer; Rev. R. W. Hobbs, secretary; Prof. Gerald B. Smith, Rev. James McGee, Dr. John A. Earl, committee on arrangements; Rev. M. W. Buck, Rev. C. H. Snashall, Rev. James Goodman, committee on introduction. Miss Hall, deaconess in the M. E. church, was the first speaker of the morning. She showed the need of agitation concerning the social evil. She was followed by Rev. Ernest A. Bell, who told of the work of the midnight mission.

Gypsy Smith was once asked the best way to bring about a revival in the churches. His reply was apt: "Brother, get on your knees, make a chalk ring around yourself, and say, 'Lord, begin in my ring.'"—Commonwealth.



PROPOSED BUILDING OF THE WASHINGTON PARK BAPTIST CHURCH.

WASHINGTON PARK BAPTIST CHURCH.

The Washington Park Baptist church was organized September 6, 1905, with 110 charter members. The church is not yet two years old, but during its existence 134 names have had a place on its membership roll. The registration of the Sunday school is 250. Strong auxiliary bodies are organized among the women and young people and are doing a fine work.

The Baptist work for the region began in a house at 5530 Prairie avenue. Later Citizens' hall, corner Garfield boulevard and State street, was rented for Sunday worship, and now, in order to do a large and more aggressive work, the church seeks to erect the above structure on its \$10,000 lot (73x162 feet) on the north-west corner of Michigan avenue and 56th street. The equity in the 48th street church property and the generosity of the City and Home Mission Societies make this lot the property of the church.

There is great need for the new building when this fact is taken into consideration:—In the Washington Park region there are 40,000 people; about two-fifths of these are Jews and Roman Catholics, leaving 24,000 for the Protestants to work upon. In this region there is not one completed Protestant church edifice for worship and the halls, chapels, and partly completed structures in which Protestants now worship have a seating capacity of less than 2,000. Since this condition prevails, since this new church has a distinct field and does not trespass upon the other Baptist church territory, since there is so great need for a completed Protestant house of worship in the region, and since the nearly two years of life of this church have shown the possibility of a strong and large Baptist work, this new

church makes no apology for its existence and is bold in asking the denomination for loyal support in every way. \$40,000 are needed to erect and furnish the new building. On a recent Sunday, \$6,106 was pledged in an initial attempt for subscriptions. The pastor is now making a canvass for funds and it is hoped that the very near future will find the building in the process of erection.

MORGAN PARK ACADEMY CLOSED.

We believe a serious mistake has been made in the determination to discontinue the Morgan Park Academy of the University of Chicago at the close of the present school year. So potent, it seems to us, are the sentimental and practical reasons for the maintenance of the school that to close it we regard as little short of calamitous. It was from Morgan Park that the theological seminary was removed to found the present Divinity School. But for the seminary there probably would never have been a University of Chicago. Fifty acres of land on which some, if not all, of the academy buildings stand and one of the academy buildings were gifts to the denominational education. The Walker Library originally intended for the village was given to the academy. In Morgan Park Dr. Harper's first public work was performed, while there such men as Dr. Northrup, Dr. Justin A. Smith, Dr. Goodspeed, Dr. Hulbert and others, who helped to found the university, lived and labored. The closing of the school arouses the antagonism of the 160 students now in the academy and assures the disgust and opposition of the 1,200 alumni.

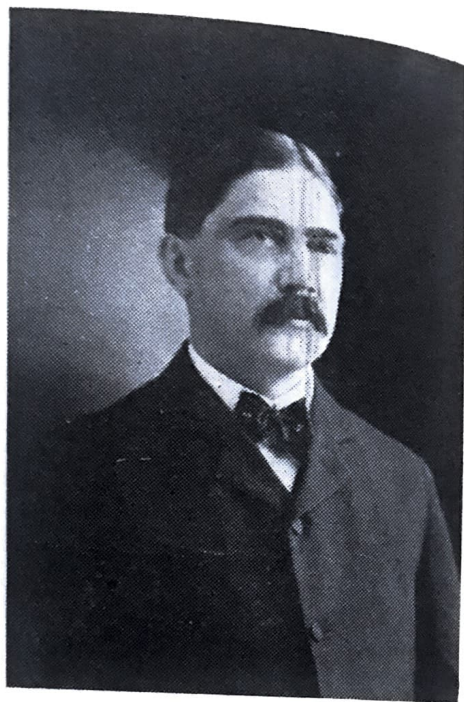
By this act the university cuts off its only academy. It practically prevents the establishment of an academy secondary school in the immediate vicinity of Chicago. The death

of Morgan Park Academy is a severe blow to every secondary school under denominational control. The argument for discontinuance, based on an annual deficit, cannot be used consistently, otherwise the doors of the university, whose every annual financial statement has shown a large deficit, would now be bolted. The change of policy and procedure will necessitate a rearrangement and rediscussion of the conditions under which the academy property is held under agreement with the Baptist Theological Union. The popularity of high schools, patent as it is, by no means absolves the university from its duty to preserve and improve a kind of school which has developed so large a proportion of the country's most useful men. We cannot but express our sorrow and disappointment in the change of policy which closes one of the most useful secondary schools in the West, a school for whose uses property consisting of a campus and seven buildings, the whole valued between \$300,000 and \$400,000, has been accumulated.

It is only fair, however, to state some facts on the other side, which were regarded by the trustees as so weighty as to preclude any other action than the eventual closing of the academy. And if the school was to be discontinued, the sooner it was done the better. The statement issued by the university will be found in another column. Its description of present conditions is the most forceful argument doubtless which can be made. It so well states the matter that its arguments need no repetition here. That which, perhaps, determined the fate of the academy is the fact that for so many years the school at Morgan Park has been such a steady money loser. To capitalize this annual deficit would have required an endowment of \$600,000 or more, and this amount it was found impossible to secure. Furthermore, if \$600,000 had been obtainable it was felt that it could be used much more advantageously in fostering other branches of the university's comprehensive scheme. Dr. Harper's oft repeated assertion that the university is poor, while it always produced a smile, was true to the extent that it could always effectively use millions of endowment and innumerable buildings before it reached the ideals which he had and President Judson now has in mind. While it is unfortunate that this apparently retrograde step comes at the opening of President Judson's administration, it ought to be known that he is in no way responsible for it as suggesting it or as advocate of it.—*The Standard*. . .

THE CHICAGO BAPTIST HOSPITAL.

At the regular monthly meeting of the Chicago Baptist Hospital directors', held at the Great Northern Hotel on Monday, March 11, Mr. Francis M. Buck, who has so admirably served as president, tendered his resignation which was accepted, and Mr. S. J. Sherer was unanimously elected for the presidency. Mr. Sherer is a member of the firm of Sherer Gillett Co., a prominent business firm of Chicago, and is thoroughly conversant with all matters pertaining to the hospital.



S. J. SHERER.

While chairman of the house committee, improvements were made under his direction consisting of laying new cement floors in the basement, adding new rooms and wards, an addition for laundry and rooms for cold storage, installing new laundry machinery and equipment and painting and decorating the rooms and halls at a cost of \$10,500, which puts the hospital in a healthy and sanitary condition.

There are many more much needed improvements necessary which cannot be made for lack of funds, and an appeal is now made to the Baptist churches, societies and individuals of the city and state to come to the aid of this very worthy institution with their prayers and cash.

The hospital is located at 3410 Rhodes avenue, Chicago.

THE WOMAN'S MISSIONARY UNION.

The annual meeting of the union was held March 12, in the Lexington Avenue church, and the attendance of six hundred people, in spite of a cloudy morning, was exceedingly gratifying. Verbal reports were given by the secretaries, and large delegations came from the churches chosen as guests of honor for the day. The treasurer of foreign missions reported nineteen circles having completed the payment of their apportionments, and Windsor Park received the distinction of being first to have the money in the treasury, which was done in July. Total amount to date from the association was \$4232.84. Home mission treasurer reported \$4538.34 received. The building fund of the training school still needed \$20,000 before it would be possible to begin building. The corresponding secretary reported 680 notices sent to the circles, 476 blanks for

reports 150 letters and cards written, also four letters of sympathy. With an unanimous vote the motion was carried to increase the price of luncheon to fifteen cents. The report of the nominating committee was made by Mrs. Manning, chairman, and resulted in the re-election of the officers of the past year. Mrs. Nureen, the president as ever, held before her hearers the benefits which should be gained by our meetings, the thought uppermost being lives of more purpose and usefulness in the local church. The special music of the day consisted of two solos by Mrs. Trayon and Mrs. Grier of Lexington Avenue church. The address of the afternoon was by Dr. Johnston Myers, and was a plea for more work in our own city, especially near the centre, which we were forsaking and expressing a wish that the present Training school building and old Second church building might be used as centers, out from which should go bands of city missionaries doing effective work.

The next meeting of the union will be held April 9, in the old Second church, corner of Monroe and Morgan streets, with Dr. Lawrence as speaker. REC. SECRETARY.

THE YOUNG WOMAN'S MISSION UNION

The regular meeting of the Young Woman's Mission Union was held at the Immanuel Baptist church Tuesday evening, March 19, with a large attendance.

The devotional service was led by Miss

Blanche Loveridge. She spoke in regard to the new organization and of what is necessary for its development.

The program was interesting and unique. Five missionaries representing Swedes, Danes, Bohemians, Germans and Poles, working in Chicago under the auspices of the Women's Baptist Home Mission Society, each spoke two minutes concerning her work and people. Accompanying each missionary was a group of children representing the same nationality as the missionary and bearing the flag of their country. The groups in turn sang in their own language "Jesus Loves Me." At the close of the exercise Miss Coltroni, Italian, and Miss Vanderlaan, Hollander, students of the Baptist Missionary Training School, raised a large American flag and the audience joined in singing "America."

Mrs. W. E. Hopkins, a returned missionary from India, spoke most interestingly of the conditions of womanhood in India.

Music was furnished by the quartettes from

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the Baptist Missionary Training School and Olivet Baptist church.

The union voted \$5 to each, the Women's Baptist Home Mission Society and the Woman's Baptist Foreign Missionary Society of the West.

The next meeting of the union will be held in Berwyn, June 19.

CLARA E. DE CLERCQ, Rec. Sec.

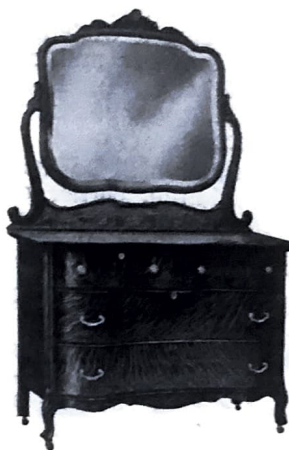
CONVOCATION OF THE UNIVERSITY OF CHICAGO.

The sixty-second convocation of the University of Chicago was held on March 19, and in addition to the usual exercises was the installation of President Judson. The convocation orator was President George Edwin MacLean, of the State University of Iowa, who spoke upon "American Expansion and Educational Efficiency." In closing his address he turned to President Judson and said: "Son of a godly ancestry, child of the small college, teacher in the public school and state university, prophet called by Harper in forming the plans of the university, named by him his apostle, partaker of his suffering, yokefellow of his colleagues from the days of the first faculty, every student's friend, father of the faithful and tender to the unfaithful, active among authors and all school men, patriotic politician, promoter of civic righteousness, and—pardon that I add—comrade of my college days, fra-

ternity brother, ever friends from the heart, you are that rarest gift, a loyal friend, and, therefore, the predestined one for president. In the name of our revered master of Williams, may you be the modern Mark Hopkins of the West."

CHICAGO BAPTIST SOCIAL UNION.

The April meeting of the Chicago Baptist Social Union was held at the Auditorium Hotel, Tuesday evening, April 2. Dr. Cortland Myers, pastor of the Baptist Temple, Brooklyn, was the speaker of the evening.



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This trip provides for tour direct to Washington, D. C., where stop will be allowed for the Baptist Anniversaries, after which trip will be made to Jamestown Exposition, via the Potomac River and Chesapeake Bay, stopping at Mt. Vernon. The return from the Exposition will be made through Richmond, Va., where a splendid surprise awaits all who go.

Detailed itineraries are now ready for distribution; send for them. Special itinerary and rates for the "Woman's Baptist Home Mission Society, Mrs. John Nuveen, Pres. Special cars for above leave Chicago Friday, May 10th. Write for particulars.

Baptists and their friends are wanted in this Grand Tour. *It Is Your Opportunity.* The "Rex Tours," 465 Dearborn Ave., Chicago, have been engaged to conduct us.

The rates are positively the lowest and cannot be secured in any other way. Rates range from \$45 to \$72.50, covering all necessary expenses. Write for full and complete information. Address Rev. M. N. Buck, Secretary-Treasurer, care The Standard, 324 Dearborn Street, Chicago, Ill.

CHURCH FINANCES.

REV. GEORGE B. VANARSDALL

In no department of church work has there been greater progress in recent years than in the conception and practice of the grace of giving. A grace is called by the Apostle Paul and it is also a means of grace. The time was, and is perhaps yet with some, when giving of one's means to sustain the work of the church was conceived of as a sort of necessary burden of the Christian life. The church had to have a place of worship, a building, it had to have fuel for the building, it had to have a janitor, and the minister, not being engaged in any other business, had to have a salary in order to live. It was simply because these things required money, and there was no way of getting it except by the members contributing it, that giving was necessary at all. Fortunately, this conception is rapidly passing away. To be sure a certain amount of funds are necessary for the expenses of the church, but it is much more necessary that the individual should receive the help and culture of life which comes from the practice of giving. Giving of one's means for the support and spread of the gospel is a religious thing, it is an act of worship. No one can do it without being helped thereby, and no one can omit it without loss to his own spiritual life. It is true in financial circles that the interest returns to the individual are in proportion to the principal invested, it is true in religion that one's interest increases according to their investment, so that giving is both an expression of one's interest in religious work, and it is also a source of creating larger interest in it.

The plan of giving is a very important thing. That adopted in most churches today is what is known as the weekly contribution. There are a great many advantages in this method. In the first place, giving being a religious and worshipful thing, the recurrence of it weekly reacts upon the individual. If a man contributes fifty-two dollars a year to the church, we think it would be of more value to contribute a dollar of that every week than the total amount at one time. Another great advantage of this method is that it enables one to contribute a great deal more. The majority of people receive the returns from their work weekly or monthly. It is much easier to lay aside a portion of one's salary as it comes in and contribute it in small amounts than it is to collect a large amount for any one time. Twenty-five cents a week will amount to \$13 in the course of a year. One would think twenty-five cents a week a small amount at the time, but \$13 a year a very large amount. Another advantage of this method is that, having committed one's self to a definite sum, one makes an effort to pay that amount, and looks upon the provision for that as one of the necessary and desirable things to which he should give attention, whereas, if he leaves the whole matter just to pay what he may find convenient at the time, there is no effort on his part to work to a definite end. It is not a

specific task to which he has given himself, and consequently the most important feature of his life, his religious interests, are provided for with a definite plan as all the other interests of his life are. Another advantage of the weekly plan over that of paying once a year is that the individual is contributing to something and getting the returns from it both in the influence upon his own life and that of the community, continually. A man gets more pleasure and profit out of an investment that he makes while he lives and on which he gets returns, than he does by money bequeathed through his will. In the same way the regular, systematic giving bears fruit continually. The spasmodic and less frequent giving is somewhat like paying for a thing after you have used it.

The scriptural idea for giving to the support of religious work is that every member should give weekly, that every member should give according to his ability. Giving, thought of as an opportunity for the spread of the Gospel, as a culture of life for the giver, rests with equal responsibility upon all the members of the church. It is not a duty peculiar to the rich or influential, to heads of families, or only those of mature years, or those possessed of their own private incomes. In some way provision should be made for every member of a family, where there are a number in the family, to contribute; even though the head of the family may, in a sense, earn the money for the family, the giving of it should be distributed throughout the members of the family. Parents will find it of great advantage to the spiritual life of their children if they will provide a way by which their children may earn something to contribute to the church, or even when they are too small to earn anything, they should give them something and allow each child to contribute in his own envelope regularly, and to think of it as their own and something for which he is responsible. This is a custom that should be begun with every child as soon as they come into the church, in order that the child may not think of it as something that may be omitted any more than prayer or Bible reading may be omitted from their life.

Another great advantage of everyone contributing is the sum total of the result of such contributions. Fifty young people giving only fifty cents apiece per week will make a total of \$1,300 a year and it is doubtful if there are any, at least but few, young people, or even children, who might not contribute this small amount.

A BETTER VERSION.

Many wise parents, remembering the unnecessary depression that came in childhood when they were mistakenly reminded of death by those who would show them the path of life, have preferred the following version of the old prayer:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
When in the morning light I wake,
Help me the path of love to take,
And keep the same, for Thy dear sake."

WILLIAM C. PEARCE.

The recent transfer of Mr. Pearce from the position of secretary of the Teacher Training department to that of secretary of the Adult department brings him prominently before the Sunday school world. Mr. Pearce was born

the inception of the adult movement, he seemed the most available person for that department. He will, however, look after the work of the Teacher Training department also until his successor in that field can be chosen. Mr. Pearce will continue to reside and to have his headquarters in Chicago as he has in the past.



May 4, 1864, at Hutsonville, Ill. He united with the Christian church in his tenth year. He was educated at Union Christian College, Merom, Ind., and has the degree of A. M. from that institution. He taught school for several years.

In 1891 he went into the employ of the Illinois State Sunday School Association and has given his whole time to Sunday school work ever since.

From 1900 to 1903 he was general secretary of the Cook County Sunday School Association. His work here was very successful and attracted wide attention. He vigorously began the work of organizing adult classes. He organized large union classes for Teacher Training in different sections of the city and taught them with great enthusiasm and marked efficiency, giving an impulse to this work which it has felt ever since.

In 1903 he was invited into the International work as Teacher Training secretary and has brought that work conspicuously to the front over the whole country, organizing it and giving it definite form. There are now seven states which provide paid superintendents for Teacher Training work and 51 state and provincial associations have approved Teacher Training departments as compared with 28 at the time Mr. Pearce took charge of the work. Probably 50,000 students are now enrolled in training classes.

Owing to his large experience in his Sunday school work and his thorough familiarity with



I. B. BURGESS.

Of Cook County Sunday School Association.

COOK COUNTY SUNDAY SCHOOL ASSOCIATION.

The 48th annual convention of the Cook County Sunday School Association will occur on Thursday, Friday, and Saturday, April 18, 19, and 20 at the Immanuel Baptist church, 23rd street and Michigan avenue. Dr. H. M. Hamil, chairman International Committee on Education, and Mr. W. C. Pearce, International Adult Department superintendent, will both take part and there will be a wealth of good things. Note especially the three banquets: Adult Department Thursday at 5:45 p. m., Teacher Training, Friday at the same hour, and superintendents, Saturday at the same hour. Be sure to send to the office of the association, 140 Dearborn street and get your tickets early for these banquets, as many will want to go and only a limited number can be accommodated. Do not forget, too, to see that delegates from your school are properly appointed and consider whether there is not something in the line of manual work, written work, or printed matter which your school ought to exhibit at the convention. If so, it should be at the office not later than Monday, April 15. Special award of banners in the intermediate department that will give the best public drill on supplemental work.

1. To the class in the intermediate department.
 2. To the school enrolling the largest Home department.
 3. To the school having largest Cradle Roll.
 4. To the school having the largest number of teachers who have passed an examination on an accepted Teacher Training course.
- Has your school sent any offering for this important work? The association has certainly helped you and it greatly needs the money just now that it may close the year without a deficit.

UNITED MEETING OF CHICAGO MINISTERS.

The union meeting of the various ministers' conferences at Brooke's Casino, on March 11, to consider some practical questions of labor proved a live meeting. Prof. Graham Taylor presided. The appointed speaker of the day, John Mitchell, was unable to be present. In his place John Walker, president of a labor union, and Mr. Straube, of the allied printers' union spoke. Both men brought a strong indictment against the churches and ministers for what they thought to be their lack of interest in the conditions and needs of labor. Several statements made indicated a lack of information as to the actual attitude of the church toward these problems, especially with the admission from the speakers that they were not attendants upon the churches. Miss Mary McArthur, secretary of the British Women's Trade Union League, was called on and spoke with interest, emphasizing the thought that it augured well for the movement that the church is taking so much interest in these problems.

Six representatives from as many denominations were given six minutes each to speak to the question under consideration. Dr. Bartlett, Congregational, thought labor leaders should come to church and find out what the real attitude of the church is. He desires to see labor unions stand for a day of rest.

Rev. Parker Stockdale, Christian, insisted that the church creates moral sentiment out of which labor unions do their work. The social conscience is trained and educated through the church. We must stop distinguishing between men by classifying them.

Dr. Vance, Presbyterian, declared that the churches and ministers are in sympathy with organized labor. The great capital of labor unions is not a brickbat but public sentiment.

Rev. John A. Earl, Baptist, read a live paper, showing that labor needs a spiritual motive which it can secure alone from the sane understanding of Christ's teaching.

Rev. J. H. Hopkins, Episcopal, spoke with much force, emphasizing that for which the church stands and the need of every man accepting the teaching and spirit of Christ.

Rev. Mr. Ward, Methodist, indicated in a forceful way how churches and labor unions might cooperate and presented a resolution, which was heartily adopted, authorizing the appointment of an industrial committee from the conferences which should act with labor in behalf of the churches. The discussion cleared the atmosphere of some apparent misconceptions of labor leaders as to the position of the church. Next week Dr. J. L. Jackson will speak on "How Should the Subject of Future Punishment be Preached Today?"

THROUGH THE WOOD.

The poet Dante found himself, midway the journey of this life, bewildered in a vast and darksome wood, from which he could find no escape. Such is the fate of many men. Around them are hardships, vexations, rivalries, anxie-

ties, fears and discouragements, which mass themselves like the giant trees of a lonely and rayless forest, and within the shadows lurk the wild beasts—ignorance, selfishness, pride and prejudice. But there is a way through the wood, and he who finds it may come forth at last into the fair and blooming gardens that lie before the gates of the City of God. That pathway starts hard by the darkest of the forest glens. It is but a faint track at first, growing plainer at the stone called Discernment. Then it passes by the spring Courage, of whose waters one may drink, and beyond, it runs beneath the shoulder of the rock Humility, where only he who stoops low may pass. The thick-et Perseverance is not passed through without labor and much care, but presently Cheerfulness is reached, a rock on which the traveler may rest, and going on he sees the crimson flowers of Generosity gathered in a cluster by the path. The deep ravine of Sacrifice now lies across the way, and beyond it the tree called Gentleness, where the path turns toward the fountain Sympathy. Then comes the bridge Kindness that alone gives passage over the torrent Opposition. At the guidepost Love the pathway widens until Joy is reached, a pleasant archway formed of spreading boughs; and soon one comes to peace, a gateway leading to the gardens of Delight, beyond which stands the City of the King.—H. L. Willet.

When the troubled soul calls up Heaven it never gets the "busy" signal.—*Ram's Horn.*

TEN MINUTES NOW
NO WORRY HEREAFTER

We want to appeal to the men and women who love their homes—those who realize the uncertainty of life and who are anxious regarding the future of those dependent upon them. We want to remove that worry; we want to show you how you can leave your home tomorrow morning not only with the absolute knowledge that you have ably and amply provided for it but also with the knowledge that you have protected yourself—that you are providing for a financial future which is GUARANTEED and which can not be effected by any "if's" or "and's." We want such people to investigate the policies issued by the

NORTHERN LIFE

We want to show you how every fault of the old "insurance" companies has been eliminated—how every recommendation of the recent famous government inquiries has been accepted; in fact we want to demonstrate to you just what REAL INSURANCE is. We want to explain to you "The Policies Which Demand No Penalty for Dying," and which accord you not only the usual participating benefits but which in addition GUARANTEE your RETURNS.

A few minutes will suffice to convince you. The happiness of your home, to say nothing of your own contentment, will certainly prevail upon you to investigate.

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AFRAID OF JESUS.

MELBOURNE P. BOYNTON.

It is a hard thing to understand how every decent woman is not an ardent follower of Jesus Christ. Before Christ came woman was treated by man very little better than the lower animals were treated. Woman has come to her own and stands at man's side today by virtue of the wonderful principles of the Christian religion. To Jesus Christ the modern woman owes all that she has and is. She ought to be the first to worship Him. Every woman should be a Christian.

And yet there are thousands of women who will listen to the Divine voice in their hearts. There are many society women who are afraid of Jesus. They are afraid of Him because they prefer the social gaiety and awful nerve strain of their shallow lives. The card-table has more attraction for them than the church. The ball-room is nearer their hearts than bleeding hands and feet of the weary toilers about them. They would not dare to submit to Jesus for fear of losing their place in the ranks of the worldly gay. Such pleasure lovers are dead while they live.

It is no marvel that the churches have in them more women than they have men. Women knows what she would still be if it had not been for the gracious ministry of Jesus. Tens of thousands of women are devoted to the Christian church and are the back-bone of the church's charity and benevolent work. Every Christian church in Chicago would have to close its doors if the women withdrew their presence and support. Back of the men who give largely to the work of the church is a Christian woman inciting him to good works. Where there is one social butterfly there are hundreds of busy bees making honey in homes, schools and churches for the world.

But there are men who are afraid of Jesus. They would not own up to such lack of courage but it is true never-the-less. Many a business man who would not dare to follow Jesus because it would mean such a radical change in his business methods. It might even cost him the entire affair. So, he is afraid of Jesus. We ask the question "Why do not more men go to church?" and in answering the question we have blamed the ministers and the men already in the churches. We have said the churches are not up-to-date and that their methods were not such as to appeal to strong men. But it is nearer the truth to say that the men are afraid of Jesus. It is no child's play to follow Jesus. Men shrink from the mighty sacrifice that such discipleship costs. They are more concerned for the immediate returns in dollars and cents than for their own or their fellow's spiritual well being.

The day has come when it can be questioned whether a Christian man has any right to be worth more than fifty or one hundred thousand dollars. After a Christian man's fortune reaches that figure he ought to give away his entire income along the lines of Christian endeavor. The rich man knows that to follow Jesus may mean some such program as that and he is afraid of Jesus. He wants his automobiles and his country club. He wants

a residence in every climate of his country. He desires to buy up a whole mountain range and drive the common people out of its forests and away from its streams. He reaches out for more and yet more and all of the time he knows that no subject of the Heavenly King would be allowed to do that sort of thing. Consequently he is afraid of becoming one of the followers of Jesus.

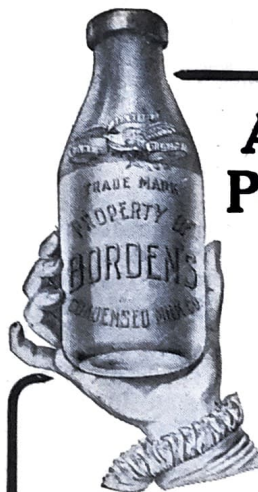
Is the babe afraid of its mother? Are children afraid of a loving father? Why should men and women be afraid of Jesus? The Christ of God has come that all may have life and have it abundantly. Do not be afraid of Jesus, he is your truest friend.

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A most serious problem confronts many of our Chicago churches and its solution seems to be working backward to a finish; it is the abandonment of the down town churches, and others that are not down town. To the suburbs is the migration bent. It has become a contagion, epidemic, with no cessation. The tide cannot be staid; it is like a spring flood, it sweeps away all considerations but the selfish. These are some of the reasons: "To raise chickens," "to get pure air," "to bring up children," "to get better social conditions," etc. It is at bottom an inglorious and selfish retreat.

Vast and exhaustive effort and money are expended to send missionaries to convert foreign peoples at the command of our risen Lord, but when the people unevangelized come within the shadows of our homes and churches, God's redeemed people fly straightway to the suburbs.

The providence of God has made it possible for every one of His people to become a foreign missionary right here in Chicago. It is the sublime challenge to His offer, "Lo, I am with you." It is a God-given opportunity. Cary and Judson never saw such a day. Has the martyr-missionary spirit fled from His church? Put in contrast the sacrifice of those who labor in fever-stricken regions, in terrible isolation under foreign skies, count the graves of hero missionaries across the seas, with the

spirit of these migrating Baptists who are seeking ease and luxury in the suburbs.

The abandonment of these centers of increasing population is not all; the real workers who are rounding into splendid symmetry and strength by virtue of the discipline of Christian sacrifice and labor go out to churches well organized and officered, and by virtue of nothing to call out the energies of heart, mind and muscle, lapse into dolefulness and inactivity. It is a loss for which there is no compensation in this world or the world to come. This loss to the kingdom of our Lord is immeasurable, and the loss to each loser is incalculable.

No man ever yet shirked his duty without serious injury to himself. It is the unvarying law of human life. It is rankest folly to weigh present successes, pleasant surroundings, social advantages, in the balances against the eternal glory of having wrought with God in the thick of the fight.

What will be the end if the congested centers are turned over to the forces of evil? If the heart of this great city is left a putrid sore uncleansed by the gospel of Christ, what will become of the suburbs? Where in all the world is there a finer field for evangelism? Where is there one that is becoming more and more neglected? Who is neglecting it? Oh, for a high sense of Christian obligation and opportunity.

"The reward of one duty is the power to fulfill another."—George Eliot.

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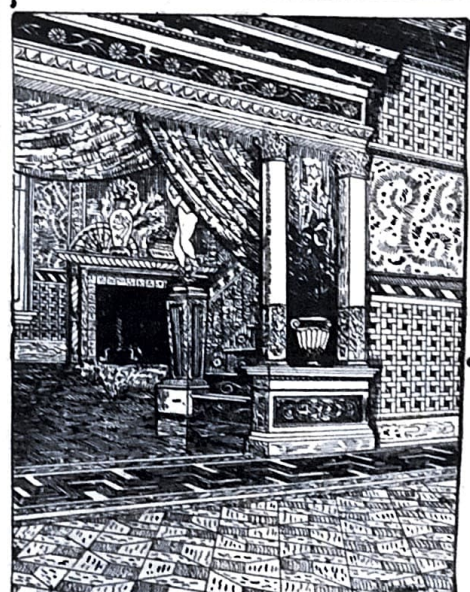
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AN EPOCH MAKING DECISION.

In deciding a test case on the constitutionality of a state liquor license, Judge Artman of Boone county has rendered a remarkable decision. The close of the able handling of the case is as follows:

"In view of these holdings, based, as they are, upon good reason and sound common sense it must be held that the state cannot, under the guise of a license, delegate to the saloon business a legal existence, because to hold that it can is to hold that the state may sell and delegate the right to make widows and orphans, the right to break up homes, the right to create misery and crime, the right to make murderers, the right to produce idiots and lunatics, the right to fill orphanages, poor-houses, insane asylums, jails and penitentiaries, and the right to furnish subjects for the hangman's gallows.

"The supreme court of Indiana, the supreme courts of many other states, and the supreme court of the United States, have already so far passed the middle of the stream upon the question involved in this case that return would now be more difficult than to go over. 'Go over' is merely to draw the natural, logical and inevitable conclusion from the declarations and judgments of the courts. To return would mean either to abandon the adjudication that

the saloon business is unlawful at common law, or to hold that a business which has been adjudged by the courts to be unlawful at common law, because it naturally and inherently endangers the health, comfort, safety, morals and welfare of the people, may be legalized for money. Some court may hold so in this case, but it will not be done by this court. If it is done by any court, it must be done by the court that has already held the business to be unlawful because of its inherently destructive effects upon society.

"With due appreciation of the responsibilities of the occasion, conscious of my obligations, under my oath, to Almighty God and to my fellow man, I cannot, by a judgment of this court, authorize the granting of a saloon license, and the demurrer to the amended remonstrance is, therefore, overruled, the amended remonstrance is sustained and the application is dismissed at the cost of the applicant."

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STUDY OF THE BIBLE.

BY DR JAMES H. MCLAREN.

All great races and civilizations have been inspired and moulded by their sacred writings. The Chinese by "The Kings," the Hindoos by the Vedas; the Persians by their Zend-Avesta; the Arabs by the Koran, and one-third of the human race by the writings of Buddha. Those sacred books have been to them what our Bible has been to us and they have been even more zealous in their study. But the Bible, in its universality, in the pure and lofty character of its teachings, in its marvelous influence upon all who make it their chief study and guide, stands infinitely above all else. As one sun illumines and glorifies the world without reference to class, color or name, so one book is destined to become the guide and inspiration of all mankind. For there is no difference between the Jew and the Greek.

The larger and diviner message of our Bible to all races is gradually setting the sacred books aside, because its teachings are more intelligent, more inspiring and comprehensive than all others combined. It was not strange that Queen Victoria should have handed an English Bible to an Indian prince as the best answer to his question as to England's great prosperity and power and influence as a nation.

The Bible blesses us when we are born; it gives us our names; it guides our steps in youth, sustains us in our year of toil and struggle, crowns our closing years with glory, illumines for us the valley of the shadow of death and points us to the land of immortal day.

Great authors appear and disappear, but the writers of God's Book are ever young. Great books are on every one's tongue to-day and on the dust shelves tomorrow; but the Bible is being published, sold and studied today in such numbers as to be the marvel of the age. It

is the soul of song, the inspiration of art, the parent of learning, the moulder of government and the light of the world. The politician quotes it in his political speeches—and those quotations are usually the only parts of his speech that are true—the literary man relies on these inspired words to give life and wings to his writings, and even secular editors cannot succeed and ignore it. So long as history records the fact that writers like Milton, Shakespeare, Macauley, Tennyson, Gladstone, Webster, Emerson, Longfellow, Holmes, and Lowell received their inspiration, the strength and beauty of their style from the monks named Cadman and Bede and the King James version of the English Bible; so long as the fact is on record that this blessed book loaned inspiration to Angelo and Wren and loveliness to the brush of Raphael, so long as Webster's assertion that the life giving springs have ever arisen in the pathway of the Christian ministry, so long, I say, will this holy book continue to be the chief source of study and inspiration of the human race.

The growing interest in the study of the scriptures all over the world is a happy sign of the times. Here in our own great city the study of the Bible is ever on the increase. The hearty manner in which our young people of this community are taking hold of it is a real cause for courage and hope. With the hearty co-operation of Judge Whittelsey, the pastor's class is approaching the number forty. These constitute the brightest and best young people in this or any other part of the great city. We want to make it a hundred and with your co-operation we can. Come dear young people and study God's word and it will prove a blessing to you now and always.

Every hour comes with some little fagot of God's will fastened upon its back.—F. W. Fa-ber.

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THE SACRIFICE OF JOHN MILTON

An example of the devotion of the Puritan was John Milton's deliberate sacrifice of his sight. After the execution of Charles I. in 1649, Milton wrote a pamphlet in defense of the act. Whether it was due to this or not, he was appointed Latin secretary the following month. One of his duties as such was that of official pamphleteer for the new government, the protectorate, in which capacity he defended it from critics at home and abroad. And especially from assaults on Cromwell and his council in behalf of the monarchy, did Milton make defense.

Charles II was at this time living at the Hague, and he employed Salmasius, a great scholar of the University of Leyden, to write a defense of his father. Milton in reply wrote his "Defense of the English People." His labors in preparing this pamphlet were the cause of his blindness. He had been warned by physicians that such would be the result, but he considered it his duty to sacrifice his sight in behalf of the government and people.

After Cromwell's death in 1658 the tide of reaction set in toward monarchy. Milton fought against it with desperate energy and at this time proposed a scheme of federal government very much like that established by our constitution for the present government of the United States. But the restoration was accomplished and afterwards much regretted by the English people.

It was after the stress of his political life that Milton wrote "Paradise Lost" and "Paradise Regained." Of his blindness Milton wrote: This three-years' day these eyes—though clear, To outward view, of blemish or of spot— Bereft of light their seeing have forgot; Nor to their idle orbs doth sight appear, Of sun, or moon, or star, throughout the year, Or man or woman. Yet I argue not Against Heaven's hand or will, nor bate a jot Of heart or hope, but still bear up and steer Right onward. What supports me, dost thou ask?

The conscience to have lost them overplied In Liberty's defense—my noble task, Of which all Europe rings from side to side. This thought might lead me through the world's vain mask Content, though blind, had I no better guide.

HISTORY-MAKING INCIDENTS.

It is said that Cromwell and his cousin, John Hampden, in 1637 resolved to emigrate to America. The Puritans were just then establishing the New England colonies. These two ardent Puritans were discouraged at the course of events in England. It was the period of no parliament—Charles I having dissolved it and usurped its powers. The two had engaged passage when a royal edict was issued forbidding English subjects leaving the country without a special permit. They were not allowed to go and became more aggressive against the encroachments of the king than ever.

Three years later, in 1640, Cromwell was in the Long Parliament convened by the king. The memoirs of a fellow-member thus speak

of him at this time: "The first time that I ever took notice of Cromwell was in November, 1640. When I came one morning to the House, I perceived a gentleman speaking, very ordinarily appaared; for it was a plain suit which seemed to have been made by an ill country tailor. His linen was plain and not very clean, and I remember a speck of blood upon his hand; his stature was of a good size; his countenance swollen and reddish; his voice harsh and untunable and his eloquence full of fervor."

Once when Cromwell rose to address the House, Lord Digby asked Hampden who "that sloven" was. Hampden replied that it was Oliver Cromwell, and added: "That sloven whom you see before you has no ornament in his speech; but if we should ever come to a breach with the king, that sloven, I say, will be the greatest man in England." The secret of the enthusiasm of Cromwell, Hampden, Pym, Milton and the few other leaders of the political reformation was their religious zeal. Carlyle said: "Our ancient Puritan reformers were, as all reformers that will ever much benefit the earth are always, inspired by a heavenly purpose." Because of this religious fervor Macaulay said: "The Puritans were the most remarkable body of men, perhaps, which the world has ever produced. . . . 'Not content with acknowledging, in general terms, an overruling Providence, they habitually ascribed every event to the will of the Great Being for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence.'"

Like all actors of history, Cromwell was greatly praised or greatly maligned. His adherents followed him with zeal and enthusiasm. "Theirs not to reason why, theirs but to do and die," at his command. Even historians calmly studying events in the light of their cause and effect have widely divergent estimates of the man—his motives, his aims, his work. It was formerly the fashion for historians to revile Cromwell as a hypocrite, a fanatic, an usurper and a man of mediocre talents, but it is now generally conceded that as a statesman, a reformer and general he possessed abilities of the highest order.

"Never," says Macaulay, "was any ruler so conspicuously born to sovereignty. The cup which has intoxicated most all others sobered him. His spirit, restless from its buoyancy in a lower sphere, reposed in majestic placidity as soon as it reached the level congenial to it. Rapidly as his fortunes grew, his mind expanded more rapidly still. Great as a private citizen, he was still a greater prince."

The Apostolic church has the evangelistic spirit, the spirit that was active at Pentecost. The church of today has largely lost that spirit. Now, what the wind is to a ship under full sail, what fire is in the box of the locomotive, what the dynamo is in the power-house, that the evangelistic spirit is to the church.—D. D. MacLaurin, D. D.